The Colonization Herald
AND GENERAL REGISTER.

CONDUCTED BY THE PENNSYLVANIA COLONIZATION SOCIETY.

WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM.

VOL. I.—NEW SERIES. PHILADELPHIA, WEDNESDAY, OCTOBER 10, 1838. NO. 41.

RURAL CODE OF HAITI.

(Concluded.)

LAW, No. V.

ON THE CARE AND MANAGEMENT OF THE ANIMALS, AND THE DAMAGE THEY MAY DO IN THE FIELDS.

100. Cattle belonging to cultivators, shall be kept in herds with those of the proprietor; and the keepers shall be paid their salary, half by the proprietor, and half by the cultivators.

101. It is forbidden to mutilate, maim, or kill beasts of burden, or horned cattle, found in the cultivated land, or gardens, having leaped over or forced the fences.

102. It is forbidden likewise to wound or kill sheep found in cultivated gardens, or enclosures.

103. Pigs and goats, found in cultivated gardens and enclosures, may be killed.

104. The animals enumerated in Articles 101 and 102, which may be found in cultivated gardens, shall be conducted, within twenty-four hours after their seizure, before a Justice of Peace, to be sent to the pound of the commune, if within that time the owner do not withdraw them from the pen of the plantation in the gardens of which they may be found.

105. The officer of the Rural Police shall, within twenty-four hours after a declaration by the parties interested, be bound to draw up a written statement of the damage done by the animals, and send it to the Justice of Peace, unless the due compensation is voluntarily made to the owner of the damaged garden.

106. The officer of the Rural Police shall take care to send the written statement to the Justice of Peace, in due form as above, that the said Justice may decide according to law.

107. The keepers who shall have suffered the animals mentioned in Article 27, to escape, when committed to their charge, shall be bound to pay the expenses attending their capture, according to the tariff established by law.

108. Proprietors, renters, or managers of plantations, are expressly forbidden to make use in any manner for themselves of the cattle, taken in their gardens, during the time they shall remain in their pens before being sent to the pound: any violation of this article shall be punished by a fine of from five to fifteen dollars.

109. The seizure of the animals mentioned in Articles 101 and 102, in gardens, when they are conducted to the pound of the commune, shall be paid for as follows: For each of the horse kind, one dollar; for each ass, seventy-five cents; for each horned animal, one dollar and a half; and for each ram or sheep, twenty-five cents: one half to belong to the seizor, and one half to the rural guards.

110. When the animals seized in gardens shall be withdrawn from the pen of the plantation, before being sent to the pound, there shall then be paid, and only to the persons who have taken them, half the penalty fixed by the last Article.

111. When an animal seized in a garden, and sent to the pen of the plantation, happens to die by accident, or otherwise, during the short time it remains there, or while passing to the residence of the Justice of the Peace of the commune, the officer of the Police shall be bound, by witnesses, to ascertain the cause of the death of the animal.

112. When the death of the animal shall have been caused by negligence, want of food, or violence, the proprietor, renter, or manager of the plantation shall pay its value, as estimated by arbitrators named by the Justice of the Peace of the commune. The sum thus paid, shall be sent to the public administrator of the district, to be paid to the owner, should he appear, or, failing this, into the treasury. In all cases, the damage done by the animal shall be paid for out of these proceeds.

113. When animals seized in gardens, by virtue of Article 104, shall be taken to the Justice of the Peace of the commune, to be sent to the pound, if the owner consents to pay the damage done, and the expenses of seizure, before they enter the pound, the Justice of the Peace shall acquiesce.

114. Persons conducting herds of cattle from one commune to another, whether to market, or for agriculture, shall be bound to provide themselves with a permit, stating the kind and number of animals they are conducting, their description and marks.

115. The permits shall be delivered either by the commandants of communes, or given by the owners and examined and signed by the Commandant; or upon certificates furnished by the officer of the Rural Police of the sections from whence the animals come. These permits shall be registered by those who delivered them, and seen and signed by the Commandants of all the communes through which the herds may pass.

116. The conductors of herds, when met by the Rural Police or the gend'armerie, shall be bound, on demand, to show their permits; and where the number of animals, or their description, shall not agree with the statement in the permit, they may, should any cause of suspicion appear, be arrested, and conducted to the nearest post, with the animals, in order to be brought before the Justice of the Peace of the commune.

117. If the parties brought before the Justice of the Peace, cannot prove their right of property in the animals for which there is no permit, and if they cannot give good security for their bringing back the proof of property within a time to be allowed them, not exceeding fifteen days, they shall be sent to prison, and the animals to the pound.

118. Within a month from the day of the arrest, the Justice of the Peace shall be bound to write to the Justice of the commune from which the person imprisoned may have come, or to the officer of the Rural Police of the section, (if in the same commune,) to obtain information both about the person and the animals stopped; which information, on being received, shall be forwarded to the public administrator, with the written statement of the Justice of the Peace, to be used as the ground of charge against the suspected person, should cause appear for prosecuting him.

LAW, No. VI.

CONCERNING THE RURAL POLICE.

TITLE FIRST.

General Regulations.

119. The Rural Police embraces all which belongs to the management and the prosperity of rural property.

120. The Rural Police is conducted under the superintendence of the Commandants of Departments, and of the Commandants of communes, by officers of Rural Police placed in the sections of each commune; by the rural guards, by the gend'armerie, and, at need, by detachments of troops of the line.

121. The Justices of the Peace exercise also the Rural Police in the cases pointed out by law.

122. The Councils of Notables of the communes, and the Councils of Agriculture, are to assist, all the authorities in perfectly maintaining the superintendence of the Agricultural Police.

TITLE SECOND.

Of the Superintendence.

CHAPTER I.

Of the high superintendence of the Commandants of Departments.

123. The Military Commandant of the Department having the general superintendence of the agriculture of the Department intrusted to him, unites the authority necessary for giving activity to agriculture, and is responsible, 1st, for the decay of cultivation within the extent of his command; 2d, for the execution of the whole part of the Rural Code within the extent of his Department; 3d, for the negligence of the Commandants of communes under his orders, relative to the superintendence of agriculture in the communes confined to them, provided he shall not have checked that negligence.

124. The Commandant of the Department is bound to make, once in every year, a circuit through all the rural sections of the different communes composing the department, in order to satisfy himself personally of the execution of the laws, of the progress and state of industry, and make a detailed report upon the subject to the President of Haïti.

125. This annual report, which must be made by the Commandants of Departments to the President, shall state the number of plantations kept up in every section, their kind of cultivation, their improvement, or their decay, together with the condition of the roads and ways, both public and private.

CHAPTER II.

Of the Superintendents of the Commandants of Places and Communes.

126. The Commandant of the place or commune has the cultivation of the commune intrusted to him. If he has under his orders cantons or parishes which form military posts, the Commandants of these posts have the particular oversight of the cultivation of the district subject to their command.

127. The Commandment of the commune is responsible for the decrease of cultivation within the sphere of his command, if it proceeds from the neglect of any branch of the public service.

128. The Commandments of places and communes are bound to make, three times in the year, the circuit of the different sections under their command.

129. The Commandant of the commune, in his circuits, shall visit the gardens of produce and provisions, the fences, and the new plantations. He shall enter into all the details pointed out by the Rural Code, ascertaining whether the officer of the Rural Police of the section has fulfilled all the duties imposed upon him by the law. He shall repress whatever acts of negligence and irregularity he shall observe; and of the whole, an account shall be drawn up in the prescribed form, for each section; a duplicate of which shall be sent to the Commandant of the department.

CHAPTER III.

Of the Rural Sections, of the Officers of the Rural Police, of the Rural Guards, and of the Managers and Conductors of Plantations.

SECT. I.—*Of the Rural Sections.*

130. The communes shall, by an express regulation of the President of Haïti for each military department, be divided into agricultural sections, of about four leagues each in the plains, and in the mountains according to the nature of the ground.

131. Each section shall have its proper name; and its limits and boundaries shall be fixed.

132. After the sections are formed, the Commandant of the commune, the Council of Notables, and one of the private surveyors, shall prepare in triplicate, upon sheets endorsed by the Justice of Peace, schedules of all the rural properties situated in each section, with the names and designation of the proprietors, the extent of each property, and the kind of tillage carried on there. One of these schedules shall be deposited in the office of the Commandant of the commune, one with the Council of Notables, and the other in the hands of the officer of the Rural Police of the section.

133. The Council of Notables shall furnish to the Justice of Peace of the commune a collated copy of the schedule deposited with them. The Commandant of the commune shall furnish to the Commandant of the department, a copy of the same schedule deposited in his office. The Commandant of the department, after having connected the schedules of the plantations of all the sections of the commune forming his department, shall draw up a catalogue of the whole, a certified copy of which he shall address to the President of Haïti.

134. The officer of the Rural Police shall give notice to the Commandant of the commune, of every change of property of a rural estate situated in the section, and of every change of cultivation, who shall note it in the roll deposited in his office, and shall give notice of it to the Commandant of the department, who shall likewise inscribe the change on the roll in his hands, and inform the government of it.

135. The Council of Agriculture of the section, shall give the same notice to the Council of Notables of the commune; and the Council of Notables, after having noted it, shall inform the Justice of Peace, who shall cause the change to be inscribed on the copy of the roll in his office.

136. Every year, between the first and fifteenth of February, the officers of the Rural Police of each section, shall receive from the agents for the financial department of their commune, a certain number of stamped lists of population in blank; which they shall be bound to furnish to the proprietor, renter, or manager of each plantation of the section, before the end of the month; receiving the price of the stamp, which shall be paid over to the agent. This assessment shall be made as follows: The stamped list of population for an estate containing ten carreaux of land, shall be twelve and a half cents; for those having eleven to twenty-one carreaux, twenty-five cents; for twenty-one carreaux, and upwards, fifty cents.

130. The proprietors, renters, or managers of plantations, shall be bound to return the plantation list filled up in the manner there pointed out, to the officer of the Rural Police, at the latest on the 20th of March following, under penalty of a fine of fifteen to fifty dollars for each neglect.

138. The officer of the Rural Police of each section shall be bound, on the 5th of April at the latest, to send in all the population lists of his section, or note the names of the defaulters, to the Council of Notables of each commune, under penalty of suffering himself the fine imposed by the preceding article.

139. On the first of May every year, the Councils of Notables of every commune shall address to the government the original population lists which they have received, in virtue of the preceding article.

SECT. 2.—*Of the officers of the Rural Police, and of the rural guards.*

140. In every Rural Section, a military officer of subaltern rank (from sub-lieutenant to captain) chosen by the President of Haïti, shall be stationed, who shall be charged with the superintendence of the section, and its police.

141. The officer of the Rural Police of the different sections shall be independent of each other, and shall have no relation except with the Commandants of the commune and of the department under whose orders they were placed: they shall correspond moreover with the civil authorities, and shall pay deference to their requisitions.

142. The dwelling of the officer of the Rural Police shall be fixed in the centre of his section, and near the public road which traverses it.

143. The officer of the Rural Police is especially charged to cause agriculture to prosper in the section confided to him, and to cause the law and property to be there respected. He is responsible, in the extent of his section, 1. For the due execution of the Rural Code in what is within his province, as well as all other acts of the government relative to the agriculture, or the Rural Police. 2. For every neglect in the superintendence of and manual labour of the plantations of the section. 3. For all vagrancies, disorders, and breaches of police in the section, when he has not repressed them, or reported them to the superior authority. He shall take an oath before the Commandant of the district, previous to entering on the duties of his office.

144. The officer of the Rural Police shall have under his orders, at a fixed station, three rural guards, one of whom shall be of the rank of quartermaster, and perform the functions of secretary; one of the rank of *brigadier;* and the other a simple dragoon. These rural guards shall be sworn; the oath shall be taken before the Commandant of the department.

145. The officer of the Rural Police shall be bound to make the circuit of his section, and visit each plantation in it once a week.

146. The officer of the Rural Police shall be ready to attend to the calls of the proprietors, renters, or managers of plantations, by day and by night, or to send rural guards there to enforce the law, and to maintain order.

147. One of the rural guards shall repeat every week, on each plantation of the section, the visit of the officer of the Rural Police, so that the plantations shall be visited at the least calculation twice every week.

148. When the officers of the Rural Police, or the rural guards, in their ordinary rounds, shall arrive upon a plantation, they shall address themselves first to the proprietor, if present, or in his absence, to the chief renter, or the manager, and shall inquire if every thing is in order: after this formality, they shall set themselves to inspect the labours, to satisfy themselves that these proceed properly; they shall also see whether all the labourers are at work; and they shall inquire the causes of the absence of such as are not at work, and shall act according to law.

149. When an officer of the Rural Police of the section, is prevented by any lawful cause from making the circuit and visit required by articles 145 and 146, he shall be bound to give notice thereof to the Commandant of the commune, who shall replace him by an officer of the gend'armerie, or of the troops of the line quartered in the commune, while the impediment lasts.

150. The officer of the Rural Police, who, without lawful hinderance, shall neglect to make the rounds and visits required by the articles 145 and 146, shall suffer a punishment, to be inflicted by the Commandant of the commune; and in case of his repeating the neglect, he shall be reported to the Commandant of the department, who shall be bound to bring him to the notice of the President of Haïti.

151. Every Sunday morning, the officer of the Rural Police shall be bound to present himself in person, or send one of his rural guards, with a written report, to the Commandant of the commune, to inform him of whatever remarkable may have occurred in his section.

152. The officer of the Rural Police, and the rural guards, shall receive their pay and allowances, according to their ranks, whenever the troops of the line in actual service shall be paid.

153. The state shall supply to the rural guards arms, accoutrements, and clothing, as to the troops of the line.

154. The uniform of the officer of the Rural Police, shall be a green coat, with flaps turned back, collar, cuffs, and facings red, white lining, white buttons half arched, with a cornucopia surrounded by the cap of liberty, and for a legend, *Republique d'Haïti*, and a cocked hat. They shall also bear in silver the epaulettes and fringes of their ranks, wear white waistcoats and pantaloons, and horsemen's boots. That of the rural guards shall be a jacket of the same colour and make as the officers of the Rural Police, with the marks of their ranks in lace of silver or white worsted, and plated helmets. The arms shall be the dragoons sabre, cartouche-box, and blunderbuss; they shall wear a red shoulder belt from right to left, with "*force de la loi*," written upon it in blue letters.

SECT. 3.—*Of Managers and Conductors of Plantations.*

155. Upon every plantation where the proprietor is not resident, and where there is no chief renter resident, there shall be a manager appointed by the proprietor or chief renter.

156. The proprietor or chief renter, after having chosen such manager as he pleases, shall enter into a mutual contract with him, before a notary, the terms being such as the parties may agree upon: after which the manager shall be made known to the officer of the Rural Police of the Section.

157. Every proprietor, or chief renter of a rural property in cultivation, not residing upon it, and who shall not have appointed a manager for the property, shall be subject, if the number of the cultivators exceed ten, to a fine of from ten to fifty dollars, according to the extent of the property. When the number of laborers does not exceed ten, the management may be intrusted to a conductor.

158. The duties of the manager are to superintend, in the interest of the proprietor who employs him, the laborers of the plantation intrusted to him.

159. The managers of plantations are answerable to the proprietors, or chief renters, for every neglect or abandonment of labor where they are employed. They shall in such case be prosecuted by the parties entitled.

160. The manager shall have the respect of all the laborers of the estate where he is employed.

161. Upon an estate where the fields or gardens are divided among associations working for half, or among sub-tenants, each headman of such association, and each sub-tenant, becomes the conductor of his own working party, or of his association. He is answerable for the labor of his associates.

162. The duties of the conductors are, to cause the work to be done, by the laboring parties intrusted to them, under the direction of the proprietor, chief renter, or manager.

163. The conductors shall be answerable for all neglect of work; for all absence, without lawful authority, of the laborers; and for all disorders and vagrancies of the laborers; when they shall not have reported the same to the competent authorities.

164. The conductors shall be paid from the proceeds of the produce raised by the laborers they direct, according to article 57, of law No. 3.

CHAPTER IV.

Of the Council of Agriculture in the Rural Sections.

165. On the first of May in every year, being the day of the Festival of Agriculture, the Commandant of each Commune, the Justice of Peace, and the Council of Notables, shall conjointly select from each Rural Section, three of the most respectable citizens, being proprietors, chief renters, or managers, to form the Council of Agriculture of the Section.

166. The selection of the members of the Council of Agriculture shall be immediately communicated, by the Commandant of the Commune, to the Commandant of the Department, who shall communicate it to the Government.

167. The members of the Council of Agriculture shall be in office for one year only; but they may be re-elected each year, if they have shown zeal in the execution of their duties during the former year.

168. The Council of Agriculture being composed of persons cultivating the soil, and interested in the preservation of good order in the rural administration, each of the members is bound, without essentially deranging his own affairs, to inquire into all that passes in his Section, in order to report to the Council of Notables.

169. The business of the Councils of Agriculture is, 1. To see that the laws relating to cultivation are not infringed in their execution. 2. To endeavor, by new experiments, and by maintaining concord among all those interested in cultivation, to increase progressively its results. 3. To communicate to the Council of Notables, and to the military authorities, every abuse or neglect, which may occur in the Section which they inhabit.

170. The members of the Council of Agriculture are to correspond, individually or collectively, with the functionaries or authorities with whom they are required to have relations.

171. The office of a member of the Council of Agriculture is honorary.

TITLE THIRD.

Of the Rural Police.

172. The Rural Police is to be specially administered by the officers charged with the Rural Sections of the Communes, assisted by rural guards.

173. The Rural Police has for its objects, 1. To repress vagrancy. 2. Order and assiduity in the labors of the field. 3. The discipline of the laboring population. 4. The making and repairing public and private roads.

CHAPTER I.

Of the Repression of Vagrancy.

174. All persons who shall not be proprietors, or renters of the land on which they are fixed, or who shall not have contracted with some proprietor or chief renter, shall be reputed vagrants, and shall be arrested by the Rural Police of the Section in which they may be found, and carried before the Justice of Peace of

175. The Justice of Peace, after interrogating and hearing the person brought before him, shall make known the law which obliges him to employ himself in agricultural labor; and after that notice he shall detain him in prison, until he shall have contracted according to the terms of the law.

176. The Justice of Peace shall take care the person arrested shall make his own choice of the proprietor, or chief renter, or sub-tenant, or headman of an association, with whom he may contract.

177. If after eight days' detention the detained has not taken measures for engaging in agricultural employment, he shall be sent to the public works, for cleaning the city or town where the prison is situated, and there he shall be employed until he determines to contract to engage in rural labor. Any person who withdraws any of these detained persons from the public works, to employ them in private work, shall be subject to a fine of fifty dollars, of which a moiety shall be paid to the detained person complaining.

178. If the person arrested be a minor, the Justice of Peace shall inquire for his parents, and send him to join them, to follow their condition of life.

179. After three months from the publication of this Code, rigor shall be employed against delinquents.

180. Every person fixed in the country as a cultivator, who shall on a working day, and during the hours of labor, be found unemployed, or running about, or lounging on the public roads, shall be considered as idle, and shall in consequence be arrested and taken before the Justice of Peace, who shall send him to prison for twenty-four hours, for the first offence; and shall send him to public labor in the town on a repetition of it.

181. The officers of the Rural Police shall take care that vagrants and idlers do not conceal themselves under the garb of soldiers of the different corps. When they discover, in the sections under their superintendence, men whom they do not personally know to be in active service in the corps whose uniform they wear, they shall arrest them, and send them to the military commandant of the commune, to ascertain if the individual arrested with the uniform of a corps really belongs to it. If the party prove not to be a soldier, he shall be put in prison, according to Article 175, until he enter into a contract to labor in agriculture.

182. The officers of the Rural Police shall take care that in the respective Sections under their command, no person shall live in idleness. To this end they have authority to oblige such persons as are employed in labor, to give account of the nature of their occupations; and if they cannot prove that they cultivate the soil, or are employed on breeding farms, according to the Law No. IV., they shall be considered as without a living, and shall be arrested as vagrants.

CHAPTER II.

Of order and assiduity in rural labor.

183. The labors of the field shall commence on Monday morning, not to cease until Friday evening, (legal holydays excepted.) But in extraordinary cases, when the interest of the cultivators as well as of the proprietors requires it, work shall be continued until Saturday.

184. On working-days, the ordinary labor of the field shall commence at day-dawn, and continue until midday, with the interval of half an hour for breakfast, which shall be taken on the spot where they are at work. In the afternoon, the labor shall commence at two o'clock, to continue until sunset.

185. Pregnant females shall be employed on light work only, and after the fourth month of pregnancy, they shall not be liable to work in the field.

186. Four months after delivery, they shall be bound to resume labor; but they shall not be at work until one hour after sunrise, to quit at eleven o'clock, and from two o'clock until one hour before sunset.

187. No cultivator fixed on a rural property, shall absent himself from the labor assigned him, without the permission of the manager, in the absence of the proprietor or chief renter, who shall not give this permission unless the case be urgent.

CHAPTER III.

Of the discipline of the laborers.

188. The laborers upon rural properties shall be obedient to the conductors of the works, to the headmen of associations, to the sub-tenants, chief renters, proprietors, and managers, whenever they are called upon to execute the labors for which they have contracted.

189. Every act of disobedience or insult, on the part of a workman, commanded to do any work which he has engaged to do by a reciprocal contract or agreement, shall be punished by imprisonment, according to the exigency of the case, and according to the decision of the Justice of Peace of the Commune.

190. Saturdays, Sundays, and Holydays, being at the disposal of the cultivators, they shall not be permitted on working days to quit their work to indulge in dancing or feasting, neither by night nor by day. Offenders against this rule shall be subject to three days' imprisonment for the first offence, and to six days for a repetition of it.

CHAPTER IV.

On the making and repairing Public Roads.

191. The public roads shall be kept up and repaired by the laborers, in turn, of the whole section they pass through, whenever their state of injury may require repair. The private roads shall in like manner be kept in order by the cultivators of the estates of the Section who are in the habit of using them.

192. Whenever a public or private road needs repair, the officer of the Rural Police shall give notice of it to the Commandant of the Commune.

193. If the repairs are of small importance, the Commandant of the Commune shall order them to be done. But if they require many hands, he shall give notice of it to the Commandant of the Department, that it may be promptly accelerated. The Council of Agriculture of the Section shall inform the Council of Notables of the work which is to be done.

194. The number of laborers necessary for any particular repair, shall be taken from the plantation rolls mentioned in article 132, in proportion to the laboring population of each, which is bound to assist in the work.

195. Those proprietors who have not four laborers attached to their estate, shall, in no case, furnish more than one laborer for the repairs of roads.

196. Every cultivator ordered to work in repairing the roads, who shall not come to that work, shall pay a fine of six quarter dollars a week, or be imprisoned for one week, and this shall not exempt him from working the week following.

197. Every proprietor or chief renter of a plantation, who, having received a demand for laborers, shall not furnish them, shall be liable to a fine of three dollars for each laborer not furnished; half the fine to be paid to the chest of fines, and half to be employed in replacing the laborers.

198. Laborers called out to repair the roads, shall bring the tools and agricultural instruments used on the shall furnish them with tools with which he is to be supplied by the administration, and upon the report of its being made to the Justice of Peace of the Commune, he shall sentence the proprietor of the plantation to which the defaulters may belong, or his representative, to reimburse to the administration double the value of the tools furnished.

199. When means of transport are wanted for the repair of public or private roads, the estates having wains or carts shall send them; in default of wains or carts, cattle shall be supplied.

200. The supply of eight beasts of burden shall be equal to one cart with its team.

201. No person shall, for his private interest, take from the repair of the roads, those who are sent to work upon them. Every one contravening this order shall pay fifty dollars for each laborer so withdrawn, even for one day. The director of the work shall call over the laborers every morning, to ascertain their presence.

202. The laborers ordered on the public roads shall present themselves on Monday morning, and not to quit while the work shall last, until Friday evening.

Passed in the Chamber of Commons, at Port-au-Prince, on the 21st of April, 1826, 23d of Independence.

MUZAINE, President of the Chamber.
Pre. JUNCA, and ARDOUIN, Secretaries.

The Senate decrees the acceptance of the Rural Code of Haïti, which shall be sent, within twenty-four hours, to the President of Haïti, to have his execution, in the manner fixed by the constitution. At the National House at Port-au-Prince, this 4th of May, 1826, 23d year of Independence.

P. ROUANEZ, President of the Senate.
GAYOT, and F. DUBREUIL, Secretaries.

In the name of the Republic.

The President of Haïti orders, that the above Laws constituting the Rural Code of Haïti be sealed with the Seal of the Republic, and be published and executed.

Given at the National Palace of Port-au-Prince, this 6th of May, 1826, 23d year of Independence.

BOYER.

By the President, B. INGINAC, Secretary-General.

THE SANDWICH ISLANDS.

Having obtained information of the present situation of this interesting portion of Polynesia, from one who has observed it in person, we have set down some hasty and detached memoranda of our gleanings.

Four hundred children usually assemble in the Sunday school, at Wailokui. Abont 250 of these read very well, and are capable of comprehending almost any subject in morals or religion which is plainly exhibited.

Diseases introduced by Europeans during the visits of Cook, Vancouver, and others, have devastated the Islands, and still exert a fatal influence on the population.

Books cannot be prepared in sufficient variety to meet the wants of the people, as they learn to read. This want is particularly felt in the schools.

One of the pupils of the High-school executes very correct maps by copperplate engraving.

The Sandwich Islands are chiefly mountains. The summits of the two highest are covered with snow. The population live on or near the shores. The mountains are evidently of volcanic origin, and the surface even now is almost covered with lava. Not a twentieth part of the surface has been cultivated.

Forty square feet of well watered land will produce taro enough to sustain one person for a year.

The productions of the Island are taro, potatoes, yams, onions, sugar cane, corn, beans, cabbage, melons, tomatoes, bananas, bread fruit, grapes, a species of apple, guavas, figs, oranges, limes, pineapples, mulberries, &c.

Two Americans have obtained a lease of a large tract of land for the cultivation of silk.

Cotton may be raised with very little labor. The body and mind of the Sandwich Islander are in strong contrast, the latter dwarfish and feeble. Education and religion have improved this native imbecility of intellect, but it is still one of the greatest obstacles in the way of their elevation. The minds of children, however, are found to be as capacious and ready as those of any nation, and their progress at school is very encouraging. The missionaries are often astonished at the industry in study they evince, compared with the indolence and stupidity of the nation in general. Some of them are successfully taught the higher branches of mathematics.

The native temper is docile and pliant, but capable of deep malice and cruelty. The people are naturally improvident and idle.

Notwithstanding the existence of many vices which habit has rendered national, it may be said that the islanders are now a moral people. With a small exception they have become temperate, and with the excessive use of ardent spirits that once prevailed, have passed away the impure and violent amusements which attended it. The Sabbath is virtually observed as a day of rest, and if the school and place of worship are not attended, they remain at home. The characteristic crimes of the nation are licentiousness and theft.

They are ready to conform to the outward duties of religion. Hence arises a great difficulty in judging of the sincerity of professed converts, and the great liability of their yielding to some system of religion that will be satisfied with nominal adherence. The conscience is weak; there is little strength of purpose or perseverance. There are many bright exceptions to this remark in the churches that have been founded on the island; but this is one of the difficulties of their evangelization.

There are between twenty and thirty thousand who can read the New Testament, intelligently. Multitudes have committed to memory a short catechism, containing a summary of Christian truth, and many of these have learned it from each other, without being able to read.

In the immediate vicinity of the stations the majority of adults, probably, know what is the right and wrong according to the Bible, and what they must do to be saved; but owing to their habitual want of thought and reflection their ideas are often very crude and confused.

The most successful way of preaching to them is by reducing every statement to the simplest possible terms. They do not understand general principles. Every item of instruction and of inference must be brought down to their apprehension by the plainest illustrations. They understand the Saviour's parables better than any other part of the scripture; and are interested by the personal history of Christ.

The boys in the high school are making fine progress in learning, and this source is looked to for supplying good teachers for the nation, and eventually preachers.

A few men are now employed in giving public instruction to the people under the direction of the missionaries. One of these is named Bartimeus, a middle-aged man, and nearly blind; a decided Christian and an eloquent speaker. His acquaintance with the Bible is remarkable, and his services are very valuable. David Malo, another native, is superior to Bartimeus in education and intellect, but not so powerful a speaker, or as strong in his influence, though also a very useful assistant to the mission.

The civilization of the Islands is advancing. In dress, dwellings, and domestic habits, there is a gradual, though slow progress of improvement.—*S. S. Journal.*

From the Baptist Record.

RESOLUTIONS ON THE SUBJECT OF TEMPERANCE.

Messrs. Eds—At an adjourned meeting of the First Baptist Church of Philadelphia, held on the evening of Thursday, the 20th inst., at which there was a very full attendance, the following preamble and resolutions, of intoxicating drinks, and the traffic in the same, were passed almost unanimously, and ordered to be published in your valuable paper. These resolutions have now become incorporated into the By-Laws of the Church, as rules for its future guidance and government; and from them it will be seen that the church has declared itself a temperance church, on the principle of total abstinence from all that can intoxicate.

PREAMBLE AND RESOLUTIONS.

Whereas, the use of intoxicating drinks, by men in health, is believed to be one of the greatest evils of the present day, producing a portion of the pauperism and crime which exist in the community; endangering the public morals, and, consequently, the public safety; entailing want and wretchedness upon families, hurrying thousands every year to an untimely grave; consigning its victims, not only to disgrace and misery here, but to eternal ruin hereafter; and operating, in its multiplied forms of mischief, as a most powerful obstacle to the promotion of virtue, piety, and happiness among men: Therefore,

1. Resolved, That it is the settled and deliberate conviction of this church, that to use intoxicating liquors as a drink, unless in cases of sickness; or to aid in their circulation and consumption, by engaging either directly or indirectly, in the business of making or vending them, except for "sacramental," "medical," or "manufacturing" purposes—*is plainly immoral, contrary to the spirit of the New Testament, and inconsistent with a Christian profession.*

2. Resolved, That those members of this church, who may hitherto have allowed themselves to drink intoxicating liquors otherwise than as a medicine, be required to abstain at once from the practice; and that those who, amidst all the light which has been shed upon this subject, still persist in furnishing them to be drunk by others, be solemnly admonished and entreated to abandon a business so fraught with evil.

3. Resolved, That it be enjoined upon all those members who are at present unconnected with the abovementioned traffic, to keep themselves so; and that, should any hereafter commence it, it will be to the grief and mortification of this church, and will expose the offender to its censure and discipline.

4. Resolved, That henceforward no person shall be admitted to membership in this church, who uses any kind of intoxicating liquor as a beverage, or is engaged in the manufacture or sale of the same.

For the Colonization Herald.

THOUGHTS OF AN ABOLITIONIST,

At the late meeting of the Colonization Society in New York, June, 1838.

So much has been said on the subject of slavery, that any further remarks may be deemed useless, yet perhaps one, who has long been an abolitionist, may without giving offence, express a few thoughts which were suggested by hearing the late reports from Africa.

The writer of this is an abolitionist in every sense of the term, whether it regard the civil, intellectual or moral being of the slaves in the United States.

Their condition is to be viewed as an anomaly in the history of the world; existing in a nation which professes to consider freedom as the highest earthly good, and equally so, among Christians, the essence of whose religion is "love." The moral degradation of those held in slavery with the deprivation of the means of intellectual culture, are evils of much greater magnitude than their physical bondage.

With capacities of showing forth the glories of their Maker, they are kept in many cases in brutish ignorance, and considered in the laws of our country as "goods and chattels" which may be sold and removed, when, and where, and how, it may suit a fellow being, whom they call master.

The sacred relations of life are rent, and in many cases, all their existence is, to rise up, and lie down at the command of their owners, to sow where they may not reap, to drink the cup of sorrow, and labour for others, who receive from their toil worn sinews, in many instances, means of gratification, which in their turn, serve to poison the moral being of those who hold dominion over them.

Such is the condition of thousands among the people of the United States, who have raised the standard of liberty higher than any other nation.

It is not a matter of surprise that such a state of things should interest Christians at home, and obtain the sympathies of many abroad.

They are crimes, which cry aloud over the whole earth and must reach to Heaven.

Without free agency man would not be an accountable being! It is the abuse of this faculty that has brought "woe into the world," and so sacredly is this divine gift guarded, that God himself does not interfere with it, but effects all His purposes, in relation to man, by human agency, leaving the creature entirely free, and in imitation of the divine procedure, the mind of man, however far it may have deviated from right, must (in order to have any effect) be approached in accordance with those laws which the Creator has willed to be.

The judicature of a country determines what property shall be, and however sinful, the holding of a fellow creature in bondage may appear to an enlightened mind, yet there are thousands in this our highly favoured country, who neither see nor acknowledge the divine principle of justice, that which teaches men "to do as they would be done by."

They are protected by the laws in holding slaves as property, and their principles not interfering with their practice, they are inaccessible to the views and efforts of abolitionists.

Facts, lamentable facts, tell us, there are cases that they cannot reach; let them exert all the moral influence they can, and where they may, and yet in the present state of mankind thousands must remain in slavery.

Abolitionists have pledged themselves by an article in the constitution of their society "never to countenance the oppressed in vindicating their rights by physical force:" they are therefore bound by their own laws, as well as the laws of their being, (which are the laws of God,) to use only moral power.

But no Christian can see the cause of slavery, this blight upon human happiness, remain among thousands, without feeling it to be a duty to use every lawful means in his power to eradicate it.

Although I profess to be a thorough abolitionist, feeling not only the injustice of slavery, but also that of the prejudice of colour, I conscientiously believe, that the efforts of the Colonization Society, ought to be considered as a great branch of anti-slavery operations: that they will be blessed by Divine Providence as the means of letting thousands of the oppressed go free," which could not be effected in any other way.

By them coloured men, may be restored to the land of their forefathers, to re-assume the rank of men, and carry the great blessings of education, civilization and religion, to one of the largest as well as one of the most fertile portions of the globe,

Where Egypt once sat, science crowned, and
Gave laws to polished Greece,

Where the missionaries of the cross, shall teach the duties of social life, and in enlightening and raising woman to her true sphere—love and truth, shall take the place of ignorance and barbarity and "the desert shall literally blossom as the rose:" and was not this a subject of ancient prophecy?

"Surely the isles wait for me
And the ships of Tarshish, to bring thy sons from afar
Their silver and their gold with them."

With these views and glorious prospects *I cannot be an enemy to the Colonization Society*, which instead of confining its operations for the slave at home, is preparing not only the way for the emancipation of many here, but the redemption of Africa from *all its bondage:* then

"When Java, kneels, with the native of the farthest Ethiopia shall spread her hands abroad, and worship."

It has been said that "a little leaven, leaveneth the whole lump." The writer of the foregoing does not know whether the views expressed will be acceptable to either party—but if this could serve to advance the great cause of *freedom* from all evil—the oppressed are entirely welcome to any use that may be made of the sentiments expressed therein.

ANTI-SLAVERY.

From the Western Presbyterian.

LIBERIA—COLONIZATION, &c.

We published, on our 4th page of last week's paper, an "Appeal from Liberia," by the Editor of the Liberia Herald. Our principal object in so doing was to show how those most interested, and who have the best means of knowing their own interests, feel in reference to the Colony, its present prospects, and future destiny, and all the benefits that are expected to result from it to the millions of Africa, in translating them from their worse than Egyptian darkness and bondage into the glorious light and liberty of the gospel. We hope our readers did not pass it over—or if any of them did—they will yet turn to it and give it their careful and candid attention. Such an appeal, coming from such a source, will outweigh a thousand of the miserable caricatures and misrepresentations of the condition and feelings of the colonists, by anonymous and irresponsible scribblers which sometimes profess to have come from the other side of the water, and are so industriously circulated by the enemies of this benevolent enterprise, and whose respectability and claims to credence is certified with so much assurance.

This week we insert, in the same place, from the Christian Statesman, a valuable article, affording a brief history of missions in Liberia and the adjacent country, with a statement of the great things which, under God, have already been effected there, despite of opposition—and showing the fair prospects which seem to be opening upon them, as the first rays of the day-star from on high, glimmering, as it were, in the distant horizon, presaging the speedy and glorious appearing of the Sun of Righteousness, to dispel the moral darkness that has so long enshrouded that injured and neglected people. We do not expect it to have much influence with those who are deliberate and determined in their opposition to the great and benevolent enterprise of African Colonization. Nor are we disposed to quarrel with any one's opinions on the subject of slavery, or as to the best mode of freeing the country of that evil. But we contend that the cause of African Colonization is a righteous and a holy cause—one which, so far as it goes, does good, and only good; and if its success, as an experiment, so far has not been such as will satisfy the cravings of its revilers, the fault lies at their own door, some of whom at least have left no means within their reach, fair or foul, untried, for the express and avowed purpose of retarding its progress and overthrowing the project. And the great mountains which lie in the way of those who stand aloof from the subject because of the supposed impracticability of the scheme, are more to be found in their own supineness and inactivity than in any thing belonging to the nature of the case. Such we ask, and any of our readers who may have been decoyed into the ranks of the enemy by deception and fraud, to read and reflect in view of the facts revealed in the articles alluded to, lest they be found, unwittingly, fighting against God. These facts are from authentic sources—from persons who have devoted themselves with all that they have and are, to the work of missions in that country, and who can have no earthly motives to deceive.

GEORGE THOMPSON.

We perceive that two or three of the Eastern Anti-Slavery papers have suggested the propriety of inviting George Thompson to revisit this country, as a lecturer. We by no means concur with the suggestion. Why should he be invited? Have we not men enough among us of sufficient zeal and qualifications to carry forward the anti-slavery enterprise. Is our cause on the wane, are our prospects darkening? Or rather, are not our prospects brighter than ever? Is not prejudice against us gradually diminishing? Are we not conciliating the public mind in the free states, and slowly prevailing on even the slave states to listen to our arguments? Are not the most intelligent minds in the North becoming convinced of the truth of our principles? Why then should we resort to a measure, which we know must arouse prejudices, as malignant and unfavorable to the reception of the truth, as, we fear, they would be fatal? It is, we believe, impossible that any foreigner, especially one so distinguished in the cause of Negro Emancipation as George Thompson, should come amongst us as an anti-slavery lecturer, by special invitation, without vastly aggravating the prejudice of the free states against our cause, and increasing ten fold the hatred and suspicion with which it is regarded by the South. It is absurd for us gratuitously to run athwart national prejudice. Our duty, we must believe, is, so far as in us lies, to conciliate public confidence by avoiding all *unnecessary* causes of irritation. This we are solemnly bound to do, as we regard the welfare of the slave, and hope for his speedy disenthralment.

So far as our own feelings are concerned, we have not the slightest prejudice against foreigners: truth from their lips is as welcome to us as from the lips of a fellow-countryman.

We do indeed hope that the Parent Society, at such a crisis as this, when anti-slavery principles are triumphing so gloriously in this country, will deliberate long very long, before they venture on a measure of so doubtful utility.—*Philanthropist.*

O'CONNELL—EUROPEAN PEASANTRY.

The subjoined is part of an article from the *Lynchburg Virginian*, suggested by the recent correspondence between Mr. Stevenson and Mr. O'Connell.

Our antipathy to Mr. O'Connell, consequent upon his *venal patriotism*, we are free to confess, has not been a little increased by his frequent violent and abusive attacks upon this country, in reference to the Abolition question. If he had succeeded in "emancipating" his country from the yoke of English despotism, which has so long bowed her neck down to the earth, there might have been some excuse for his interference with the affairs of a remote nation—although, even then, there would have been enough for him to do at home, to elevate the intellectual and moral, as well as the physical condition of his own countrymen, sunk in every respect to the lowest point of degradation and wretchedness, by the long ages of oppression to which Ireland has been subjected. If he would look at home, he would find objects enough of commiseration, without extending his philanthropic views across the broad Atlantic. Or if, with a benevolence more expansive and disinterested than his patriotism,—for could our voice reach him, we would assure him that he will get no pay for his abolition zeal, at least from the objects of his pity—he should find room enough in his heart to embrace other lands than his own, still he might have adverted to the subject with the feelings of a philosopher, and in the language of a gentleman, instead of catching the fury of the fanatic, and resorting to the epithets used only by the most vulgar minds.

We can tolerate a difference of opinion upon this, or upon any other subject; and we know how to make allowances for the hostility to African slavery entertained by those whose means of information as to the actual condition of our slaves are almost exclusively confined to the distorted pictures and the distempered ravings of men, who atone for their ignorance of facts by the most liberal drafts upon the imagination. But we have no charity for those who caricature our habits and customs, for the knavish purpose of holding us up to the world as outcasts of humanity, and as desecrators of the very name of liberty. Whether it proceed from ignorance or malevolence, it is equally inexcusable—since no man has a right to denounce his neighbour, without *knowing* that he merits the denunciation. This Mr. O'Connell does *not* know. So far from this, if we may judge of the condition of the peasantry of Ireland by his own admissions, and by other less apochryphal evidence, we do not hesitate to say, that in every thing pertaining to personal comfort and happiness, the negroes of the South may well be envied by the labourers of Ireland. Indeed, their condition, moral, religious, intellectual and physical, is infinitely more desirable than the condition of the peasantry of *any* country in the world, Scotland perhaps alone excepted. In France even, where we had supposed that devotion to woman, and an anxiety to relieve her from the burthens of labour, was somewhat of a national sentiment, what we are told by one of her own writers? In a treatise, from the pen of M. Aime Martin, recently published in Paris, a sketch is drawn of the condition of women in France, which is absolutely revolting, even to the residents of a slave country, where no such instances of brutality are ever witnessed. "You see them," says the writer, "bent to the earth like machinery, or loaded with enormous burdens, like beasts. There are counties in France where the women are attached to the plough, like the ox and the ass. Then their skin becomes wrinkled, their features become masculine, and they fall into a premature decrepitude, more hideous than that of old age."—"Nothing can be more dirty and unhealthy than the interior of a cottage. Often, hens, ducks, and hogs dispute the possession of its damp soil. The doors open into the mud, and the windows, when there are any, open upon the dung-heaps," &c. &c. Nor is this the picture of one of the poorer provinces of France alone, constituting a dark spot in an otherwise delightful landscape. No: We are told that it is common to the richest as well as the poorest provinces—"Perigord, where the women grovel in a state of dirt and degradation, which reacts upon the whole family—Picard and Limousin, where, repulsed to the last point as an inferior race, they serve their husbands at the table, without ever placing themselves at their sides—Crisse, where they are mere machines, beasts of burden and labour—and Besse Bretagne, where the men, women, and children are reduced to an almost savage state, pell-mell in the same mud, eat the same black corn in the same manger with the sheep and swine."—"Such," exclaims M. Aime Martin, "such is the situation of the peasantry in almost the whole of civilized Europe!"

And where, we triumphantly ask, would such a degrading picture be applicable, within the limits of the slaveholding States of this continent—from the Capes of Delaware to the Rio Grande del Norte? No where. But, let the mad scheme of Abolition prevail, if such a thing were within the scope of possibility—and how long would it be before the edict of universal emancipation would be followed by the age of universal brutality? The instincts of the African race are all sensual and grovelling—break their fetters, and the only power strong enough to impel them upward is destroyed, and they will sink to the lowest abyss of moral infamy—compared with which the preceding sketch of the condition of the European peasantry were a bright and spotless picture.

With these facts in view, it is high time that the impertinent epithets and insulting sarcasms, as unfounded in reason as they are in truth, which O'Connell, borrowing from obscure and infamous American writers, omits no opportunity of flinging in our teeth, should be rebuked and checked. And we hope that the course adopted by Mr. Stevenson will have the effect of teaching these wholesale libellers of better men than themselves, both foreign and domestic, that they may, when they least expect it, incur personal responsibility by such a course, from the consequences of which they will only be able to escape by a dastardly denial or retraction of their own language. For, in reference to the case of Messrs. Stevenson and O'Connell, no one, who has heretofore read any of the insane ravings of Mr. O'Connell on the slavery question, can hesitate for a moment to believe that he *did* use the language imputed to him in the published sketch of his speech, and that his denial of the accuracy of that sketch was prompted by a cowardice which is as proverbial as his insolence.

Colonization Herald.

TERMS—TWO DOLLARS PER ANNUM, PAYABLE IN ADVANCE.

WEDNESDAY, OCTOBER 10, 1838.

The Rural Code of Haïti, a tolerably full abstract of which we gave some weeks back, will be found in full in the last and present number of the Herald. It is an important document, and shows that immediate emancipation, irrespective of other conditions and circumstances, is, as in the case of Haïti, after the lapse of forty years, no protection against subsequent slavery or the most obnoxious state of gradual emancipation. No abolitionist would give his consent for a moment to that gradualism which should place the slaves in the southern States on a par, as far as regards personal freedom, with a majority of the inhabitants of Haiti at this time. As respects the essentials of religious and common instruction, the former are already far in advance of the people of the black republic, as it is called.

The article entitled "Thoughts of an Abolitionist" exhibits the true grounds in which colonization can and ought to be supported by all persons, to whatever society they may otherwise belong, who desire the emancipation of the slave and the elevation of the coloured race. The writer penned the article under the impression and conviction produced by the speech of Mr. Matthias at New York, on his return from Africa. It came into our hands only a few days ago.

The *Christian Witness* of the 19th ult. contains, under the head of "Communications," an article headed THE COLONIZATION HERALD, with this line: "To convey a *false impression* is worse than an OPEN LIE." In the dilemma of wrong doing, some abolitionists would seem to make their conscience easy by choosing the least of the two evils indicated in the above motto The article in question consists of some strictures on the Report of the Young Men's Colonization Society of the Methodist Episcopal Church.

Immediately following is another communication, intended, we may suppose, to show the application, by direct example, of the sentiment conveyed in the matter just referred to. The Christian Witness gives its testimony in favor of a gross calumny on the people of Liberia, by publishing a particular case of desecration of the Sabbath, and of trading in ardent spirits with the natives by a colonist, as argument and proof against the missionary operations of colonization. The Witness must know, that in no community in the world is there, in proportion to numbers, so little intemperance and use of liquor, and so general and punctual an observance of the Sabbath. Strange friends of the colored race, whom the Christian Witness may be supposed to represent! They show their detestation of the wrongs done to the race by recourse to every sophism and misrepresentation, and perversion of the real state of things in Liberia, the only spot in the world in which, as yet, the intellect and general good conduct of a community consisting exclusively of colored people, have been exhibited in a full and advantageous light. These consistent abolitionists profess a pious horror at the prejudices of caste, at the very time in which they are doing their utmost to vilify the people whose present position and future prospects can alone successfully counteract and remove these prejudices.

The *New England Evangelist* enumerates among the reasons which it assigns in favour of immediate emancipation, *the rights and interests of the downtrodden slave, of the coloured Americans among us, and of Africa the bleeding land of their fathers.* We will not imitate the course so generally pursued by abolition writers and speakers towards colonizationists who have argued in favour of colonization and emancipation on the very same grounds above stated by the Evangelist, and we shall not therefore accuse it of pro-slavery, hypocrisy, cruelty, &c. to the coloured race. We would rather express our pleasure that it falls into the position so long ago taken by colonizationists in this matter, and would gently intimate that, although the reasons for its present attitude seem new to it, they are those which we have invariably urged for years.

How great would have been the gain for the African race all over the globe, and especially in the United States and in Africa, if the abolitionists, so called, "instead of spending their strength in casting reproach upon" colonizationists, had united with these latter in urging on the consciences and the policy of the south, the duty, safety, and advantage in every sense, of emancipation direct and immediate, in conjunction with steps taken to procure for the new freedmen who choose it, a home in Africa.

What were the benefits desired by the Christian philanthropist for the coloured race yet in bondage? Was it an *immediate* extension of Christian knowledge to those unfortunates, an *emancipation* from the slavery of low passions and degrading appetites—an elevation of character which would befit them to act the part of freemen if such should be their good fortune, or to yield patient Christian submission in hopes of a glorious never-ending future, if they were still to be held in cruel bondage? Such immediate emancipation through the instrumentality of preaching and religious school teaching was begun for them in various parts of the south, and was by the fostering influences of colonization becoming more and more diffused. Could ultra-abotitionism unless combined with ultra-infidelity refuse its aid to the consummation of so good a work. It did so refuse and that formally over the signature of one of its best minded and most benevolent advocates.

Was bodily freedom and freedom of mind among the benefits desired by the Christian philanthropist? For these the colonizationists were striving, when they found themselves not only opposed, but reviled by every epithet of opprobrium. It was in vain that they pointed out hundreds of instances of emancipation, and of the Christian interest taken in these emancipated slaves by their former masters. Faster, yet faster, was the cry of the new school abolitionists, and under this cry they have now been acting for years, and with what results? The fair and impartial records of legislation and of the action of states and of communities, north and south, will give answer in mournful strains.

The Evangelist says "The influence of this system (slavery) is exceedingly oppressive to all the coloured people within our borders. It subjects them to contempt, to suspicion, to injurious treatment from those who ought to regard them with kindness, and to seek their spiritual welfare." And yet for having announced and repeated this truth, colonizationists have been reviled as enemies to the coloured race. We say, for having announced this truth they have been so reviled, since the pith of the accusation against them seems to consist in their having insisted on the evil and made it an argument, and a reason for efforts for its removal. Among the means for removing the prejudices of caste, the most efficient, and indeed, the only ones, are to elevate the members of it in the social and political scale. The first and most obvious step is to raise from the lowermost point of degradation those who are cast down into it—to raise in fact the slave into the freeman. But this is not all, for in places and under governments in which slavery does not exist, the prejudices and injurious treatment towards the coloured race are still strong and little diminished by time. We may cite as exsamples the northern and middle states of our confederacy. It may be alleged in explanation, that the prejudices against the free people of colour in the northern states have their origin in the knowledge of the degradation by slavery of their brethren in the southern states. But this will not elucidate the question; nor will it explain the persistence, if it does the origin of the prejudice. A knowledge of the state of degradation, both bodily and mental, in which millions of the peasantry of Europe, as of Ireland and France, or of the slaves of Russia and Poland, does not impress us with contempt or dislike for the Irish, the French, the Poles or the Russians as a people, nor make us slow to admit individual merit among them when it is presented to our observation. We know that these people have, all of them, capabilities, and that when opportunity has offered they have evinced qualities of mind, and prowess of body of a high order; and our sympathies are enlisted the more strongly in favour of that portion of them kept enslaved and otherwise oppressed. But in the case af the blacks, their capabilities to be ameliorated in any notable degree, are denied by many and by some who are not wanting in benevolence. History has been challenged for proof of their having the higher powers which have so often in all ages of the world, distinguished the white race. Without entering into any disquisition on this point, we are compelled to admit that, as yet, wherever they have been either directly tyrannized over, that is enslaved, or indirectly trammelled, or been brought into direct collision with the latter in other parts of the world, as in the free states by the white race, they have not taken that position, or made those manifestations which compel respect or remove prejudices. Until this is done in some place or other, and to an adequate extent, and on a large scale, their condition must ever be lamentable. To say that they can never enjoy all the rights, political and social, of freemen, or advance far in the road of civilization and refinement, in connexion with, that is, on common grounds with the white race, and yet as a separate race, is to proclaim a principle as clear and evident as any which was ever deduced from history or established by an observation of human nature. To be truly free they must be independent and occupants of a soil and region in which a fair scope shall be given for a development of their powers. They must be removed from those trammels and sinister influences which would be, as they ever have been sufficient to cripple the energies of any people of the white race.

It becomes then the duty as it ought to be the aim of every philanthropic Christian to endeavour on the one hand, with untiring zeal, and the employment of the means which religion, justice, law and prudence authorize, to do away with slavery, and, on the other, to remove all pretexts for continuing wrong and contumely to the coloured race, by enabling it to show itself to the civilized world, as not only endowed with large capabilities, but with powers of efficient and enduring action for social organization and political government. Even though the two systems of benevolence should not be carried on simultaneously and conjointly, yet if the one be made to aid the other, the success of the entire experiment will be more speedily satisfactory.

Happily, the view and argument here advanced are no longer mere contingent plausibilities. They are proved practically, and for all the wants of conviction, fully and completely by the conjoined progress and success of emancipation and colonization. By a union of these the influence of the system of slavery has been in part shaken in its strong holds, the fallacy of the prejudices against the coloured race clearly and triumphantly refuted, and the counteraction to cruelty, wrong and iniquity so long perpetuated on suffering Africa, exhibited in carrying to that continent and her benighted children not only the lessons of religion, but the practically beneficent examples of civilization, and equal laws with a language whose stores of knowledge in all that can elevate, improve, and advance human notice are unsurpassed.

Colonizationists have long felt, and what is more, have zealously, and amidst every discouragement and opposition from abolitionists, done much to obviate the evil indicated in the following passage of the New England Evangelist. "The influenee of this system of slavery extends to Africa. How can we go to the Ethiopian and tell him in what manner we are dealing with his brethren? How can we answer his questioning as to the influence of our holy religion on those who profess it?" To break down the influence of slavery at home, at the same time that measures are in progress for entirely preventing the slave-trade in Africa, is the plan and the practice, aye the practice, clear, positive and evident, of colonizationists. Others have declaimed, threatened, reviled, promised much, but in practice have as yet done nothing for either of these great parts of the benevolent enterprise. Colonizationists do not confine themselves with going to the Ethiopian and *telling* him of measures in progress for the freedom of his brethren. Of little avail would be such a course to those who are themselves for the most part slaves and in the still greater bondage of gross ignorance and indolatry. Colonizationists *show* to the Ethiopian the freedmen of his race from this continent, *prove* to him by the evidence of his own senses, the influence of our holy religion in the ordering and maintaining of communities, and *induce* him to take example and to set about, in connexion with his countrymen, forming similar communities. In this good work colonizationists might have had, and ought to have had the aid of every reflecting and consistent abolitionist. Freedom to the slave, education to the ignorant, Christianity to the heathen, are objects of unquestionable magnitude, and utility, and propriety for the amelioration of the colored race. Was more wanted? was greater expedition in accomplishing these objects desirable? The field was open for more extended and expeditious labor; but it was not necessary that they who, in small numbers were earnestly at work, should be beset with clamors and revilings,

and told to abandon their labors and join with the crowd of new-comers who, by their tone and measures, would inevitably invite dispute, and perhaps battle for the field against a third party, which claimed the right, from long possession, of doing what it liked with a portion of the field, and of allowing weeds and brambles and poisonous plants to grow and luxuriate without let or hindrance.

Colonization, itself a system of reform, cannot be improved by disorganizing, revolutionary suggestions. Its relations with the cause of the freedom, of the civilization, and of the religious instruction of the colored race, are distinct, close and fully established. They were not begun by accident and continued by impulse—they cannot be destroyed by passion nor by selfishness—nor ought they to be remodelled to gratify new friends, or to hide the inconsistency of old and inveterate enemies.

Colonization.

A number of intelligent friends of the American Colonization Society intend, we learn, to propose a change in the constitution of the Society, at its next annual meeting, which they believe must, if adopted, unite more completely its auxiliaries and members, and give increased extent and energy to all its operations. The plan is to constitute the American Society of State Associations, each of which paying one thousand dollars to the cause, may elect annually a delegate as director, and such State Societies as have colonies in Liberia, two delegates as directors; and to the Board of Directors formed by such delegation of State Societies, shall be entrusted the powers of general government for Liberia, and the general management of Colonization affairs throughout the United States, except within the limits of States that may have planted settlements on the African coast. This central Board of Direction will, of course, elect an Executive Committee or Managers and such other officers as they may deem necessary. Committees of the Parent Board and some of the Auxiliary State Societies have exchanged thoughts on this subject in friendly conference, and it has been concluded by them, that a modification of the constitution of the National Society on the plan just stated, would very greatly strengthen the bonds of union between its members, and secure harmony and efficiency of action in the prosecution of the scheme both in this country and Africa. It of great importance that the subject receive the deep consideration of the friends of the cause in every State of the Union, and that the several Auxiliary Societies should be fully and ably represented at the next annual meeting of the Society.

[*Christian Statesman.*

ONWARD MOVEMENT OF THE CAUSE.

We are happy to state that Judge Wilkeson has accepted a general agency for the entire Union, for the cause of African Colonization, from the Parent Society, and that he is now engaged with his remarkable zeal and energy in his project of obtaining funds, by donation, for the purchase of a ship, to be sold to free persons of colour, who may agree to man her with coloured sailors, and keep her in regular intercourse between the United States and Liberia, and to pay for the vessel by conveying emigrants from time to time to the various settlements on that coast. The generous friends of Africa in New York, Philadelphia, and other places, will, its believed, speedily furnish the means of carrying this excellent project into effect. Probably ten thousand dollars may be required for the purchase and first outfit of this ship. and this amount (or more if necessary) we doubt not will soon be supplied by the wealthy and liberal friends of the Society. The signs of the times indicate a reviving hope and vastly augmented efforts, among the advocates of a scheme which embraces in its compass of beneficence, the interests of two races and two continents.—*Ib.*

The Board of Managers are steadily engaged in making arrangements for sending out their fall expedition, which will sail on the 15th of November next without fail. Persons wishing to send freight will not fail, we hope, to bear the period in mind.

[*Maryland Col. Jour.*

By the arrival of the schr. Columbian, Capt. Franklin, from Cape Palmas, the Board of Managers of the Maryland State Colonization Society, have received despatches from their colony down to the 10th July. Owing to the partial failure of the rice crop, the Colony had experienced some inconvenience in obtaining supplies of that article, which it is hoped will be productive of ultimate benefit to the Colonists, who have, notwithstanding the urgent instructions of the Board, continued to rely too much on the natives for the supply of this great staple.

The Board are gratified to learn the continued health of the Colony, embracing the missionaries, who appear to suffer much less with the fever than formerly. The schools in the colony are represented as being well attended and the progress of the children satisfactory. The religious condition of both natives and colonists is highly encouraging, as may be seen in the extracts of letters from the missionaries and colonists.

The arrival of Capt. Thomas Jackson and Mr. Joshua Stuart, two intelligent colonists, who have resided in the colony since its settlement, has afforded the Board of Managers a favourable opportunity of obtaining minute information in regard to their Colony, which confirms them in the confidence hitherto reposed in the judicious management of their agent, John B. Ruswurm, Esq.

The Board were particularly gratified to learn from Capt. Jackson, the high respect which the colonists pay to the laws, and the officers appointed to carry them into execution. This fact is one of the brightest features in the history of Colonization, and may be regarded as the precursor of future prosperity.

Letters have been received from Mr. and Mrs. Alleyne, the teachers employed by the Ladies' Society, presenting an encouraging view of their labours in the cause of education. It will be recollected by our readers that the teachers employed by the Ladies' Society, confine their instructions exclusively to the children of the colonists.—*Ib.*

JUDGE WILKESON'S PLAN.

At a meeting of the Board of Managers of the New-York City Colonization Society, held in the Colonization Rooms, Oct. 1, 1838, the following resolution was unanimously adopted:

"*Resolved*, That the plan proposed by the Hon. Samuel Wilkeson, of procuring a ship, to be manned by colored men, for the purpose of conveying emigrants to Africa, and for bringing in return, the productions of that country to this, is, in the opinion of this Board, admirably calculated to elevate the colored race on both continents, and to advance the cause of Colonization; and that he be, and hereby is, recommended to the patronage of the public, for pecuniary aid in the execution of his benevolent and honorable enterprise."

SERVILE INSURRECTION.

We learn from the Franklin Tennessee Review of Friday last, that a contemplated insurrection of the negroes in Marshall county, Mississippi, was detected and defeated a few days ago. The Review quotes the annexed account of it from the Pontotoc Intelligencer of the 4th inst.

The instigator of the movement we learn was a *white man*, as is usual in all occurrences of this kind, and the plot was disclosed through the fidelity of a slave.—The negro in question could not endure the idea of his mistress falling in a general massacre and divulged the plot to a person of respectability, by whose advice the negro appointed a night on which to meet the fiend who directed the plot for the purpose of hearing his plans in full and receiving instruction.

On the night appointed, several persons having secreted themselves close at hand for the purpose of overhearing the conversation, the negro met the conspirator, and so soon as he had opened his plans sufficiently to furnish conclusive evidence of his guilt against himself, the persons concealed, rushed upon him and secured him. After his guilt was rendered certain, the indignation of the whole community around was so greatly excited that it was with much difficulty the friends of the laws could save the culprit from the vengeance of Judge Lynch. But we are rejoiced to say that in *North Mississippi* a regard for the laws and the constitution prevailed over the Lynch code, in a case better calculated than any other which can possibly be conceived of to arouse the passions and impel the citizen to administer justice with his own hand.

The Circuit court of Marshall county commenced its fall session on yesterday, and doubtless the fiend who could plot so hellish a conspiracy against the very existence of society, will immediately receive that justice which its enormity demands and the laws awards.—*Flemingsburg Kentuckian.*

PENNSYLVANIA COLLEGE AT GETTYSBURG.

The Commencement of Pennsylvania College took place on Friday, the 19th Sept. 1838. At 10 o'clock, the procession formed at the College edifice, entered the Lutheran Church, where the Graduating class, six in number, delivered addresses, highly creditable to them, on various interesting subjects. The degree of A. B. was confered on those young gentlemen; that of A. M., on the Rev. Wm. Smith, of Baltimore, and David Barnitz, Esq. of York, Alumni of the Institution. The exercises were concluded by a Baccalaureate Address from the President, Rev. Charles Krauth, D. D. The prosperous condition of Pennsylvania College, Gettysburg, has enabled the Board of Trustees, at their recent session, to make arrangements to extend the instruction of the institution, and increase its efficiency. The Rev. Mr. Smith, of Boston, has been appointed Professor of German and French, and is expected to enter upon his duties next session. The numerous friends of the College, who desired that ample provision might be made for instruction in German, by a competent person, will now be gratified.

The preparatory Department will, hereafter, be placed on the best footing; the number of Instructors having been increased, and facilities being furnished for exercising a constant supervision over the boys, both in their studies and amusements, in the new edifice, which will be ready for them by the next session.

The claims of Pennsylvania College, on the community, are unquestionably strong, on account of the number of its Professors, the wide range of Study, and the moral supervision it affords. In addition to these, in healthiness of location, it is not surpassed by any institution in the United States. Parents, in our Cities, towns, and elsewhere, desiring to educate their sons from home, will do well to turn their attention to this institution.

The exercises of the Preparatory Department will be resumed on *Thursday the 18th of October inst.* and of the College on the *First Thursday in November next.*

PRINCETON COLLEGE.

The annual Commencement of Princeton College, New Jersey, was celebrated on Tuesday and Wednesday last. Graduates 75. This is the largest class that ever graduated at Princeton. The degree of A. M. was conferred on 34 alumni, and honorary on the Rev. John M'Millen, of Kirkcudbright, Scotland; Roderick Allen, Newark, New Jersey, and on Samuel M. Whann, Maryland.

The honorary degree of D. D. was conferred upon the Rev. Henry Ruffner, President of Washington College, Va; Rev. Wm. S. Plumer, of Richmond, Va.; Rev. J. J. Merle d'Aubignie, Professor of Ecclesiastical History in the Theological Seminary, Geneva; and the Rev. J. J. Grandnierre, Rector of the Missionary Seminary, Paris.

An address was delivered on Tuesday afternoon, before the American Whig Society, by J. W. Scott, of New Brunswick; and on Wednesday, after the exercises of the graduating class, by the Hon. John McDowell, of Lexington, Va.—*N. Y. Journal of Commerce.*

New Orleans.—At a meeting of the presidents, of the banks of this city, on Tuesday the 18th September, it was

Resolved, That the communication of the President of the United States Bank at Philadelphia, of the 8th instant, offering to co-operate with the banks of this city in resuming their payments in specie at an early day, and proffering the cordial assistance of that institution in maintaining thereafter specie payments. fully meets the views of the board of Presidents of the Banks of New Orleans, and confirms their exalted opinion of the enlightened and patriotic policy, for which that institution is so justly distinguished.

Be it Resolved, unanimously—

That the first Monday in January next, be and is hereby fixed as the day of general and unconditional resumption of specie payments by the banks of this city, of all their obligations, and each bank is hereby recommended to adopt a resolution to that effect without delay, and to communicate the same to the Board of Presidents. B. Mulligan.

Chairman of the Board of Presidents.

Chas. Briggs, *Secretary.*

CHINESE CORN.

Mr. Grant Thorburn, of New York, gives the following account of the accidental discovery of a new species of corn from China, which he has for sale.

"Some three years ago, a merchant in New York, while emptying a box of tea, observed therein a few grains of corn. Concluding that corn from China must be something new under *our sun*, he had them planted, so they grew and multiplied. Last spring I received from a worthy friend, a portion of said corn—it's a new variety—so I gave it the name of China's fall prolific, or tree corn; as it strikes off in two, three and frequently four branches, in appearance like a small tree, and produces an ear at the head of each branch, whereas the common corn shoots out the ear from the side of the stalk; it grows from eight to ten feet high, produces an abundance of fodder, is a large white flint twelve row corn, and bears from ten to fourteen inches long. I counted six hundred and sixty grains on one ear; it was planted on the 10th of May, and had ears fit to boil on the 10th of July. Its produce was much curtailed by the long drought but notwithstanding I counted two thousand one hundred and twenty grains, the produce of one stalk; being an increase of two thousand from one."

THE TOBACCO TRADE.

No inconsiderable portion of the time of the publishers of this paper is occupied, almost daily, in answering letters of inquiry, generally as to particular facts interesting to the individuals who write them, but of comparatively little concern to us. We do our best, however, to comply with the requests of all of them, when we can do so with any sort of regard to our own pursuits and engagements. Of this class of claims upon our time is the following letter, received yesterday from a mercantile house in London of which we have no other knowledge than what this letter affords. We shall send them with pleasure so much of the information which they ask for as is within our reach. As, however, the information, of value to them, may be acceptable also to our own mercantile readers, we annex, for their information, a copy of our answer to it:

London, Aug. 9, 1838.

Gentlemen: We applied to Mr. Stevenson in the hope that he could furnish us with the return of the number of hogsheads of tobacco exported from the United States for the year ending September 30th, 1837; but, after having searched through his various Congressional Reports, he found that such particulars were not in his possession. This gentleman informed us that, if we wrote you, he had no doubt you would favor us with a copy. The article of tobacco is one of great interest with us, and if you would forward us a copy each year, as soon as published, of the quantity annually exported, we should feel greatly obliged.

We wish to know the number of hogsheads actually exported from the United States to foreign countries, as also the number sent coast-wise, distinguishing tobacco from tobacco stalks or stems, if practicable.

We are, gentlemen,

Your most obd't serv'ts.

To Messrs. Gales & Seaton, Washington.

Office of National Intelligencer,
September 25, 1838.

Gentlemen: In reply to your letter of the 9th ultimo, we have the pleasure to inform you that according to the treasury statements, the export of tobacco from the United States to foreign ports, for the year ending on the 30th September, 1837, amounted in quantity to one hundred thousand two hundred and thirty-two hogsheads, of which there were shipped direct to England 20,723 hogsheads, to Scotland 1,010, and to Gibraltar 4,249; to the Hanse towns and other parts of Germany 28,863 hogsheads; to French ports 9,853; and to Belgium 2,138; the residue being dispersed to ports all over the world.

You say nothing of *manufactured tobacco.* It may not be amiss to add that the export of that article, for the same period, amounted, in estimate value, to $3,615,591 of which the largest export (viz. $1,262,340) was to the British North American Colonies.

Of the exportation *coastwise* no return is made from the treasury to congress.

This information is extracted from an annual document, prepared in conformity to law, laid before congress usually in March or April of each year, entitled "Statements of the Commerce and Navigation of the United States," and which comprises usually upwards of 300 tabular pages, of which it would be worth while through some one of your New York friends, to obtain a copy yearly, as we cannot give you, annually, the information which we now furnish with pleasure.

Yours, respectfully, &c.

Messrs. —— & ——, London.

INDIANS IN THE WEST.

The following letter from Gen. Gaines to the Secretary of War, is without doubt the *finale* of the "Indian War in the West."

Head-Quarters, Western Division.
Steamboat Platte, near Boonville,
Sept. 10, 1838.

Sir—I had the honor, in the last month, to notify your Excellency of the invitation given by the Cherokees to the Chiefs and principal Braves of the Indian nations inhabiting the country near our western frontier, north of Red river, (excepting the Osages and Kanzas,) to attend a great council, to be holden about the 11th of the present month, at the Cherokee Council House, on the waters of the Arkansas.

Having intimated to the War Department my intention to visit the council, I deemed it advisable first to ascertain whether the chiefs of the nations west of the state of Missouri would or would not attend.

I have now the satisfaction to announce to your Excellency the fact that two of the most respectable of these nations, viz., the Delawares and Shawnees, have positively refused to comply with the invitation of the Cherokees to attend the council; and that these nations have assigned for their non-attendance the very prudent reason that the Cherokees, in their invitation, *had failed to explain to the nations invited, the object of the intended council.* It was therefore inferred by the Delawares and Shawnees that the nation calling the council had some sinister motive in this artful concealment, such as might give just cause of offence to the United States. They had, therefore, unanimously determined not to attend the "great council."

Lieutenant Colonel Mason reports to me that he had not been able to ascertain whether the chiefs or braves of any of the nations west or northwest of the state of Missouri had consented to attend, but he was under the impression that most of them would follow the praiseworthy example of the Delawares and Shawnees, and not attend the council. Such a determination would effectually prostrate any hostile schemes which the Mexican party of the Cherokees may have had in view against our frontier.

Believing the conduct of these friendly Indians, on this occasion, will operate as a salutary rebuke upon the restless and intriguing part of the Cherokee nation, and their old friends, the faithless part of the Creeks and Seminoles—a rebuke well calculated to restrain, effectually, their spirit of intrigue and hostility—and deeming the moral effect of such a rebuke, coming from their red neighbors, to be altogether better than if it had come from me, or from any other officer of the Government, I have determined not to pay so much respect to the "great council" as to make it the visit which I had intended.

Brigadier General Arbuckle, the commanding general of the second department of this division of the Army, is stationed near the spot where the council is to be held, and, having been for some years past on duty near the southern Indians, is well acquainted with the character of their chiefs, and will not fail to inform himself of their designs, and keep them in check. I expect soon to receive his report of their conduct in the great council, and should it contain any thing particularly interesting to the state of Missouri, I will lose no time in sending you a copy.

I have the honor to be, very respectfully, your obedient servant, Edmund P. Gaines,
Major General U. S. Army Commanding.

ETIQUETTE.

A writer in an English journal concludes a gossiping article on etiquette with the following just remarks:

Having said thus much, it is needless to add that the books of etiquette, the printed instructions for good behaviour, are not, and cannot be, other than downright traps; and that the very best of them are of no use to anybody but the bookseller. Even Lord Chesterfield's letters failed altogether in making a fine gentleman of the person to whom they were addressed. For the most part, such a synopsis of polite carriage turns upon the most simple facts:—as the not spitting upon a carpet, the not poking a neighbor's fork down his throat with your elbow; or it retails matters picked up at second-hand, and, therefore, misapplied. In a society, for instance, where every man's grade is distinctly marked by a title, and where all the parties are known to each other, what is more simple than the arrangement of precedence? every man knows his own place and takes it. Whereas in a society of a less defined grade, what an awkward and troublesome thing is it for the mistress of the house to stand upon the order of her friends' going, meting out precedence, and making distinctions without differences, where all are essentially equally: and how absurd is it for two fools to stand bowing to each other while the meat cools, bandying humilities, such as "not before you, Sir," "by no means," "I insist," "quite impossible," &c. &c.; till, at last, both bolt at once, and succeed in tumbling together from the top to the bottom of the staircase. For those who stand in need of instructions to avoid such coarse errors, no books would mend their native boorishness; and, for keener observers, it is safer to trust their own impressions, than to fly to authorities which are no authorities whatever. Good nature, good feeling, and good sense, backed with a quick eye, will in a short space carry a man of sense through the very best society, so as to avoid ridicule—especially if he be not too much alive to his own self-importance, to be natural and at his ease. It is false and unfounded pretension alone, with its concomitant vanity and presumption, that makes itself absurdly conspicuous; and for those who seek to displace themselves, and run after associations for which their previous habits unfit them, no tuition will suffice for their protection. With every aid, that the best code of politeness can afford, they will never rise above the elegance of a master of the ceremonies, nor acquire more of the tone of good society, than a groom of the chambers.

General Summary.

Corn Crop in Missouri.—The Jeffersonian of the 15th ult. says—"It has been many years since the Corn crop has come in as well. *One dollar and a quarter* per barrel is all that is now asked for the present crop; most of which, owing to the favorable season, has already come to maturity. We have never seen the brows of our enterprising farmers clad with a greater appearance of content. Not disheartened at their bad success last year, when seed time came again they sowed abundantly, and have been most abundantly rewarded."

Trade of New York.—Such is the extent of importations at present, that the number of officers attached to the Custom House is sometimes insufficient to despatch the trading vessels as fast as they arrive. This is, we learn, the case at the present moment. There are more merchant vessels this morning in port than there are inspectors to take them in charge. We understand that the cash receipts at the Custom House the last month, were over $1,300,000.—*Ev. Post.*

We understand that Rev. James Walker, D. D., has been nominated to the Professorship of Moral Philosophy in the University at Cambridge; and Jared Sparks, Esq. to that of History. Both these appointments will be highly popular; and both will without a doubt be accepted by the gentlemen.—*Christian Reg.*

The New York Express says:—"Upwards of on hundred persons have already taken passage in the Great Western, and others are absolutely offering to sleep on the floor, if they can have a passage."

Treasury Notes.

Treasury Department, Oct. 1, 1838.

The whole amount of Treasury Notes authorized by the act of October 12, 1837, having been issued, viz:		$10,000,000 00
And there having been redeemed of them about		7,511,850 00
The new emissions made in place of those, under the act of May 12, 1838, have been		5,709,810 01
There have been returned into the Treasury of the last, about		101,500 00
This leaves a balance of all outstanding equal to only about		8,096,460 01

Levi Woodbury,
Secretary of the Treasury.

The Governor of Missouri has authorized the raising of three thousand mounted men to be held in readiness in case any difficulties should arise with the Indians on the frontier of that State and Arkansas, which were strongly indicated by recent appearances.

Mr. Wise, the æronaut, made a successful ascension on Monday week. The balloon passed over the Schuylkill, and Mr. Wise eventually descended, according to his promise, by letting off the gas gradually at an extreme height; by means of a cord and pully, he converted the balloon into a parachute and thus came down. It was a most fearful undertaking, and was anticipated by competent scientific authority as calculated to carry with it destruction of life.

The Count de Survilliers arrived at New York, in the packet ship Philadelphia, from London. MM. L. Maillard, A. Maillard, M. Thebaud, and Dr. A. Clark, with nine servants, composed the suite of the Count.

Governor Everett, of Massachusetts, has appointed Thursday, the 29th of November, for the Annual Thanksgiving day.

The Savannah Georgian, of the 25th ult., contains a letter from Florida, dated Fort King, 19th ult., stating that 100 Tallahassee Indians were negotiating with General Taylor; and the Mickasaukies are desirous of having a talk, and their emigration will soon follow. There is reason to believe that all the hostile Indians in Florida will have emigrated in less than six months.

Sugar from Beets.—The production of Beet Sugar has become so extensive in France, that the colonial product is no longer able to stand without injury a competition with it, under the existing impost, and the Chamber of Commerce of Havre has accordingly addressed a strong remonstrance to the Government against the continuance of the duty on the colonial article. It calls for a reduction of the duty, without which the colonial sugar cannot maintain the competition with indigenous (beet-root) sugar in the markets of France. The Chambers of Commerce of Bordeaux and Nantes have also sent remonstrances to the Ministry against the system which it seems inclined to adopt with respect to this article.—*Nat. Intell.*

The Great Western left her moorings to the dock at the foot of Pike street, precisely at half-past three o'clock yesterday afternoon, and proceeded to sea. She has on board 125 passengers, being all she could with any convenience accommodate. For some days past her agents have been compelled to refuse to receive any more passengers, though numerous applications were made to them, and a premium offered on the established price of the passage. She has also all the merchandize or freight she can carry, and we are informed a larger number of letters than ever she carried before. Besides the freight and passengers, she takes out 50,000 sovereigns, remitted, no doubt, on account of the advanced rate of exchanged.

The steamboats R. L. Stevens and Passaic accompanied the Great Western down the Bay, filled with passengers, and the concourse of people on the warves and Battery, collected to witness her departure, shewed that the public interest in the success of Atlantic steam navigation is no ways diminished.

We may certainly expect the Royal William steam ship from Liverpool, here on Sunday next.

N. Y. Courier and Enquirer.

The Convention of the Banks of Alabama has adjourned, without agreeing upon a day for the resumption of specie payments. Another convention was to assemble on the first of the present month.

The Providence Journal of yesterday reports the almost entire destruction of the extensive Liverton Print works by fire, on Tuesday night last; a three story stone building with large wooden buildings attached were, with the exception of the counting-house entirely consumed.

The principal part of the machinery and about 3000 pieces of goods were also destroyed. $10,000 insured at the American office in this city, and $4000 at the Ætna Office, Hartford, on the building and machinery, and $5000 on stock at the Hartford.

Statistics.

Naples, June 23d.—The Government gives a view of the population of our city, from which we learn that on the 1st of January, 1837, the population of the 12 quarters of the city, exclusive of the suburbs, was 351,719. On the 1st of January, 1838, it was 336,302, being a decrease of 15,417. In the year 1837, the number of deaths was 28,464; of births, 13,047; excess of deaths as above, 15,417.—*Allgemeine Zeitung*, June 6.

The population of the provinces of Holland, on the 1st of January, 1838, was 916,553 souls.

Police of the Metropolis.—The total number of men at the close of 1837 was 3,421, consisting of 17 superintendents, 70 inspectors, 342 serjeants, and 2,992 constables. The number of married men was 2,440, and 981 were single men; 776 resigned or were dismissed in 1837. The number of deaths which occurred in the force during the same year was 40.

Temperature of 1837.—It appears from the Meteorological Journal kept at the garden of the Horticultural Society, London, that the mean temperature of the past year was 48 52, whilst that of the ten preceding years was 50.72, and that the quantity of rain was four inches less than the annual average, so tha the year was both colder and drier than usual.

France.—It appears from a collection of statistical documents recently published by Government, that, according to the surveys made up to the end of 1834, the taxable landed property of France was divided as follows: Arable land 25,556,131 hectares; pasture land and vineyards 6,969,443 hectares; woods 7,442,314 hectares; and miscellaneous culture 9,892,702 hectares. The superficial area of France not taxable, consisting of roads, rivers, cemeteries, canals, etc., was 2,905,008 hectares, making a total of 52,768,618 hectares, or 130,391,055 English acres.

Steam Navigation in England.—An English publication states, on the authority of the Comptroller General of Navigation, that there were in the ports of the United Kingdom in the year 1836, 600 steam vessels, exclusive of those belonging to the Government, viz. in the ports of England 383 vessels, with a tonnage of 34,314 tons; in Scotland 95 vessels, and 11,554 tons; Ireland 31 vessels and 13,463 tons; Guernsey and other islands and colonies 86 vessels.

The Fur Trade.—According to the St. Louis Gazette, the value of skins and furs shipped from that city during the past year, should be estimated at about $400,000. It is further stated that the number and price of each kind shipped will not vary materially from the following estimate:

Buffalo robes,	50,000 at 4 dollars,	$200,000
Beaver,	10,000 at 6 dollars,	60,000
Otter,	5,000 at 6 dollars,	30,000
Deer skins,	100,000 at 75 cents,	75,000
Raccoon,	40,000 at 50 cents,	20,000
Muskrat,	100,000 at 12½ cents,	12,500
		$397,500

Perils of the Sea.—Mr. Greenleaf, editor of the Sailor's Magazine, has kept a register of marine disasters which have come to his knowledge within the year, and the result is appalling. The whole number, counting only those which resulted in the total loss of the vessel, was no less than four hundred and ninety. Of these there were 94 ships and barques, 135 brigs, 234 schooners, 12 sloops, and 15 steamboats.

Most of the vessels included in this melancholy list were American. Forty-three of them were lost toward the close of 1836; but the intelligence of their fate was not received here until 1837. Thirty-eight were lost in the month of January, fifty-four in February, twenty-four in March, thirty in April, nineteen in May, fifteen in June, forty-two in July, fifty in August, thirty-two in September, forty-three in October, forty-three in November, and six in December. The precise time when the remaining vessels were lost, could not be satisfactorily ascertained.

In the above named vessels, (says the Sailor's Magazine) one thousand two hundred and ninety-five lives are reported to be lost. This, probably, is but a part of the whole, for in many instances the crew are spoken of as missing, and in other cases nothing is said, where, perhaps, there was a total loss. Surely what is done for sailors should be done quickly.—*N. Y. Jour. of Commerce.*

English Monarchs.—From the Norman Conquest to the accession of Victoria, 770 years have elapsed, and 35 individuals have held the kingly office. All of these, with the exception of one individual, Oliver Cromwell, have been related to the Conqueror, either by lineal or collateral descent. Out of the number, six have been murdered or died in prison, one was tried and executed, and another was banished.

Silk Worm.—The silk worm nursery established at Neuilly by the King, and placed under the direction of M. Aubert, has produced the most satisfactory results. From 3,534 pounds of mulberry leaves, 327 pounds of good cocoons, 253 to the pound, have been obtained. This is therefore 185 lbs. of cocoons to 2,000 lbs. of leaves. In the South, 80 lbs. of cocoons produced by 2,000 lbs. of leaves, is looked upon as very good breeding.

Sugar from Beets.—The *Société d'Encouragement* have offered five prizes for subjects connected with the manufacture of indigenous sugar. 1. 4,000 francs for the drying of the beet-root. 2. 4,000 fr. for the best method of extracting the raw sugar.—3. 4,000 fr. for the conversion of the raw sugar into refined sugar, without withdrawing the raw sugar of the pans into which the syrup has been poured for the purpose of crystalization.—4. 3,000 fr. for an analysis of the beet-root at the different stages of its growth.—5. 3,000 fr. for a means of easily ascertaining the quantity of saccharine matter or crystalizable matter contained in the beet-root, or other substances of like nature.

British Shipping.—From a Parliamentary return it appears that the total number of vessels which entered the ports of the United Kingdom during the year 1837 was 146,100, with an aggregate burden of 14,625,200 tons, exhibiting an increase of 4,000 vessels, and 1,155,400 tons over the arrivals of the previous year. Of the arrivals, 18,100 vessels, with a burden of 3,215,800 tons were from foreign parts, and 128,000 vessels, with a burden of 10,409,400 tons were engaged in the coasting trade. Of the last number a very considerable proportion must have been steam vessels, which arrived at the ports between which they ply three or four times a week, and whose arrivals give an idea rather of the extent, frequency, and value of the intercourse exisiting, than of the number of vessels employed.

Prussia.—The Prussian State Gazette publishes the census of the kingdom, made up to the end of 1837. The whole population, not including that of the principality of Neufchatel, amounted to 14,098,125 inhabitants, in which number the army is reckoned. The Provinces contain as follows: Prussia, 2,152,873; Posen, 1,169,706; Brandenburg, 1,741,411; Pomerania, 990,285; Silesia, 2,679,473; Saxony, 1,564,187; Westphalia, 1,326,467; Rhenish provinces, 2,773,733. The census taken in 1816, including nearly all the provinces of which the kingdom now consists, gave a total of 10,349,031. The population has therefore increased by 3,749,094 in 21 years. Deducting 25,256 for the population of the Principality of Lichtenburg, acquired by Prussia during the interval of these years, the net increase from 1816 to 1837, is 3,913,838 inhabitants.

Schuylkill Coal Trade.—Shipments of Coal for the week ending on Thursday evening last:

236 boats, carrying	12.100 tons.
5062 per last report	274,405
5238	286,486
195 Little Schuylkill	8,260

Poetry.

From the Protestant Episcopalian.

GRAY'S *Elegy in a Country Churchyard* has probably been more read and admired than any piece of composition in the English language. It was seven years from the time the author began this exquisite *morceau*, before it was finished; and though it has a thousand imitators, it will not be contended that any one has reached the touching simplicity of the original. An American writer, "unknown to fame," has most successfully approached it: several years since, an anonymous author published in a Rhode Island paper the presented amendment, or addition, thinking that "Gray had not given the subjects of his muse enough of a religious character to make the charm complete." There is piety and poetry in every line of it. It was suggested that it should follow the stanza beginning—

"Far from the maddening crowd's ignoble strife," &c.

No airy dreams their simple fancies fired,
No thirst for wealth, nor panting after fame;
But truth divine sublimer hopes inspired,
And urged them onward to a nobler aim.

From every cottage, with the day arose
The hallowed voice of spirit-breathing prayer,
And artless anthems, at the peaceful close,
Like holy incense, charm'd the evening air.

Though they, each tome of human lore unknown,
The brilliant path of science never trod,
The sacred volume claim'd their hearts alone,
Which taught the way to glory and to God.

Here they from truth's eternal fountain drew
The pure and gladdening waters day by day;
Learn'd, since our days are evil, fleet and few,
To walk in wisdom's bright and peaceful way.

In yon lone pile, o'er which hath sternly pass'd
The heavy hand of all-destroying time,
Thro' whose low mould'ring aisles now sighs the blast,
And round whose altars grass and ivy climb;

They gladly thronged their grateful hymns to raise,
Oft as the calm and holy Sabbath shone;
The mingled tribute of their prayers and praise,
In sweet communion rose before the throne.

Here, from those honor'd lips, which sacred fire
From heaven's high chancery hath touch'd, they hear
Truths which their zeal inflame, their hopes inspire,
Give wings to faith, and check affliction's tear.

When life flowed by, and, like an angel, death
Came to release them to the world on high,
Praise trembled still on each expiring breath,
And holy triumph beam'd from every eye.

Then gentle hands their "dust to dust" consign;
With quiet tears, the simple rites are said;
And here they sleep, till at the trump divine,
The earth and ocean render up their dead.

From the Review of Gardener's Music of Nature in the Biblical Repertory.

READING SERMONS.—THE BRONCHITIS.

In treating of the economy of the human voice, there is one fact which has been very much neglected: it is this, that the exercise of the organs produces weariness, hoarseness and pain, much sooner in delivering a discourse from manuscript, than in talking, or even in extemporaneous discourse. This observation was first communicated to us some years ago by an eminent member of the United States Senate, who was forced to desist from reading a document of an hour's length, although he was in the constant habit of protracted and vehement debate. Since that time we have received complete satisfaction as to the correctness of the statement from repeated experiment, and conference with public speakers in different professions. We could name a gentleman who enjoys sound health, and who experiences no difficulty in the longest and loudest conversation, but who is invariably seized with a hoarseness upon reading aloud for half an hour; and we know a lawyer who was visited with the throat complaint, in consequence of becoming a reading clerk in a legislative body. It is believed that the fact will not be questioned by any who are in the habit of practising both methods of elocution in circumstances which admit of a fair comparison.

In this case, it is evidently not the loudness of the voice which produces the unpleasant effect, because in general every man reads with less force of utterance than he speaks, and extemporaneous speakers are always more apt than others to vociferate. The phenomenon demands an explanation upon some other principle, and in our opinion, admits of an easy reference to the laws of our animal economy which are already settled. We shall attempt to express our views more in detail.

Every organ in the human body has a certain natural mode of action, and in this performs its functions with the greatest ease. When pressed beyond definite limits, or exercised in an unaccustomed way, it lapses into weariness or pain. By instinctive impulse we are led to give relief to any member or organ, when it is thus overworked, and whenever such remission is rendered impracticable, the consequence is suffering, if not permanent injury. Thus when the limbs are wearied in walking, we naturally slacken the pace; and the perpetual winking of the eyes is precisely analogous. Let either of these means of relief be precluded, and the result is great lassitude and pain. The voice likewise demands its occasional remission, and this in three particulars. First, as it is exceedingly laborious to speak long on the same musical key, the voice demands frequent change of pitch, and in natural conversation we are sliding continually through all the varieties of the concrete scale; so that nothing of this straining is experienced. Secondly, the voice cannot be kept for any length of time at the same degree of loudness without some organic inconvenience. Here also we give ourselves the necessary remission, at suitable periods. Thirdly, the play of the lungs demands a constant re-supply of air, by frequent inspirations, and when this is prevented the evil consequences are obvious. Moreover, this recruiting of the breath must take place just at the nick of time, when the lungs are to a certain degree exhausted, and if this relief be denied for an instant the breathing, the utterance begins to labor. Let it be observed that in our ordinary discourse nature takes care of all this. Without our care or attention we instinctiaely lower or raise the pitch of the voice, partly in obedience to the sentiment uttered, and partly from a simple animal demand for the relief of change. Precisely the same thing takes place, and in precisely these two ways, in regulating the volume and intensity of the vocal stream. So also, and in a more remarkable manner, we supply the lungs with air, at the moment when it is needed. The relief is not adequate if the inspiration occurs at stated periods, as any one may discover by speaking for some time, while he regulates his breathing by the oscillation of a pendulum, or the click of a metronome; and still less when he takes breath according to the pauses of a written discourse. But the latter is imperatively demanded whenever one reads aloud. Whether his lungs are full or empty, he feels it to be necessary to defer his inspiration until the close of some period or clause. Consequently there are parts of every sentence which are delivered while the lungs are laboring, and with a greatly increased action of the intercostal muscles.

If we could perfectly foresee at what moments these several remissions would be required, and could so construct our sentences as to make the pause exactly synchronous with the requisitions of the organs, we might avoid all difficulty; but this is plainly impossible. In natural extemporaneous discourse, on the other hand, whether public or private, there is no such inconvenience. The voice instinctively provides for itself. We then adapt our sentences to our vocal powers, the exact reverse of what takes place in reading. When the voice labors we relieve it, when the breath is nearly expended we suspend the sense, or close the sentence. And when from any cause this is neglected, even in animated extemporaneous speaking, some difficulty is experienced.

The mere muscular action in speaking tends to a certain degree of weariness. Hence the utterance which is in any measure unnatural is in the same proportion injurious. The use of the same set of muscles for a long time together is more fatiguing than a far greater exercise of other muscles. We are constantly acting upon this principle, and relieving ourselves by change, even where we cannot enjoy repose. Thus the equestrian has learned to mitigate the cramping influence of his posture, in long journeys, by alternately lengthening and shortening his stirrups. Thus also, horses are found to be less fatigued in a hilly than in a plain road, because different muscles are called into play, in the ascents and descents. Now there are, perhaps, no muscles in the human frame which admit of so many diversified combinations as those of the larynx and parts adjacent; ranging as they do in their conformation with the slightest modifications of pitch and volume in the sound. These organs, therefore, to be used to the greatest advantage, should be allowed the greatest possible change.

A perfect reader would be one who should deliver every word and sentence with just that degree and quality of voice which is strictly natural. The best masters of elocution only approximate to this; and the common herd of readers are immeasurably far from it. Most of the reading which we hear is so obviously unnatural, that if the speaker lapses for a single moment into a remark in the tone of conversation, we feel as if we had been let down from a height: and the casual call of a preacher upon the sexton is commonly a signal for the sleepers to wake up. We all acknowledge the unpleasant effect of this measured and unnatural elocution, but few have perceived, what we think undeniable, that in proportion as it contravenes organic laws, it wears upon and injures the vocal machinery.

But the most perfect reading would provide only for the last mentioned case. Reading would still be more laborious than speaking, unless upon the violent supposition that the composition were perfectly adapted to the rests of the voice. We must therefore seek relief in some additional provisions. One of these is the structure of our sentences, and it is sufficient to say that they should be short, and should fall into natural and easy members; for no train of long periods can be recited without undue labor. But there is another preventive which is available, and which escapes the notice of most public speakers. Any one who has witnessed the performance of a finished flute-player has observed that he goes through the longest passages without seeming to take breath, but he has learned to do so without any hiatus in the flow of melody. The same thing may be done in speaking and reading. Without waiting for pauses in the sense, let the speaker make every inspiration precisely where he needs it, but without pause, without panting, and especially without any sinking of the voice. That the lungs admit of education in this respect will be admitted by all who have ever acquired the use of the blow-pipe. In this case the passage at the back of the mouth being closed, and the mouth filled with air, the operator breathes through his nostrils, admitting a little air to the mouth, in expiration. There is this peculiarity, however, that the distension and elasticity of the cheeks afford a pressure into the blow-pipe, with the occasional aid of the buccinator muscle. In this way the outward stream is absolutely uninterrupted.

If there is any justice in our remark, we may expect to find that they apply in good degree to the delivery of discourses from memory. We have found this to be the case, in every particular, except perhaps that from more careful rehearsal, the speaker is able in a great measure to suit his utterance to the tenor of the composition.

From the Christian Advocate.

MANUAL LABOUR SCHOOLS.

In accordance with a notice previously given, a meeting assembled at the Greene-street church, on Monday evening last, on the subject of manual labour schools. At the proposal of Dr. Bangs the meeting was organized by calling Rev. Thomas Mason to the chair, and appointing Dr. S. R. Kirby secretary. The objects of the meeting were stated by Mr. Josiah Holbrook, who remarked that facts fully sustained the principle, that all young men, and probably young women, might be so situated as entirely to support themselves, and to obtain, not merely as good, but a much better education than it is possible to procure at any institution where manual productive exercises are not introduced. Mr. Holbrook remarked that the soundest and most enlightened statesmen were uniformly intelligent farmers and mechanics; that students in our colleges who supported themselves were uniformly better scholars than those depending upon the wealth of parents; that many of the first men, both for learning and usefulness, who have ever lived were "*self-made men*;" that whenever an apprentice boy employed his leisure time for the improvement of his mind, he might with almost certainty be put down as a man of future influence and respectability.

On the subject of religious education, Mr. Holbrook remarked that Christians were the only people in the world who did not recognize religion as the foundation of the whole work of education; and that for Christian education manual labour schools were far more favourable than any others which are or can be established.

After the statements and remarks of Mr. Holbrook, Dr. Luckey presented the following resolution:

Resolved, That manual labour, as connected with education, is both desirable and practicable. In support of this resolution Dr. Luckey brought to view several important and radical defects in all our systems of education as they now exist. He remarked that an enlightened and correct system of education must recognize both the powers and the wants of men, as physical, intellectual, moral, and immortal beings. He presented in a very forcible manner the absolute necessity of connecting education, or intellectual improvement, with the various business operations, for fitting one to the other—for rendering literary men more practical, and business men more intelligent and better qualified to fulfil their duties as citizens and Christians.

Following the remarks of Dr. Luckey, which evidently produced an intense interest upon the audience, Rev. John Lindsey offered the following resolution:—

Resolved, That manual labour schools, established in different parts of the country, would afford important facilities for the education of the children of preachers, especially in the Methodist connection, and that said preachers have it in their power to promote the establishment and success of such institutions.

In connection with this resolution Mr. Lindsey made some highly interesting and appropriate remarks, showing the practicability of such schools in the various districts in all the conferences. He mentioned several cases in which students furnished the entire support of themselves by the use of their hands, and at the same time sustained as high a character for scholarship as any members of academies or other similar institutions.

Mr. Lindsey was followed by Dr. Bangs, who offered the following resolution:

Resolved, That the liberties of our country and the prosperity of religion call for an effort for the establishment of manual labour schools of a more practical character than most now in operation in our country.

The remarks of Dr. Bangs in support of this resolution evidently went with much force to the minds of the audience. He spoke of riches as a great obstacle in the way of education, and that rich men's sons were, in consequence, less promising, and less useful than those depending upon their own efforts for an education, and for success in business. And if young men could not support themselves by their labour, he would prefer a manual labour school for a son, if it cost him double of any other institution. He also presented most forcibly the importance of a more practical education for females than can be procured in any of our female seminaries, which do little to fit, but much to unfit, our daughters for the duties devolving upon them, as wives, mothers, and Christians.

The remarks of Dr. Bangs were followed by some from the chair, which concurred entirely with those already made to the meeting. The chairman thought that physical and moral education were certainly not less important than intellectual culture, and that manual labour schools were much more favourable for a sound and vigorous body, and correct morals and habits, than any other institutions, from their nature, could be.

Mr. James Collord followed the chairman with some remarks of a highly important character. He observed,—

1. It has often been objected, that in securing *mental training* the *morals* of our youth have been corrupted—they have even become *skeptical*.

2. That they become *effeminate*—that their *physical energies* are destroyed.

3. That they acquire a dread of application to business—that as their *physical energies* are wasted, they become *literary drones*.

4. That when we consider the proportion which the *educated* men in the community bear to the *uneducated*, there are more *paupers* among literary men than among others. This may be accounted for in different ways:

First—They may require more to support them than *mechanics* or *farmers*. Or,

Secondly—If they could manage with the same income, they may be unwilling to apply themselves, like *mechanics* and *farmers*, for so small a sum—they may regard it as too paltry. Or,

Thirdly, and *chiefly*,—They may have no knowledge of *farming* or *mechanics*, and therefore may be deprived the privilege of securing a maintenance by either the one or the other. A few years since a young man, who had graduated at one of our colleges, applied to me for a situation at very low wages—he said he was willing to do any thing for which his strength might be equal. I asked whether before he went to college, or while there, he did not think of some profession by which he might secure a living. He replied, No.—After he left college his father supported him for years in idleness—that finally he had married, and his father had thrown him off. The history of this youth is the history of too many. They acquire a mental training, but know not what use to make of it. They, of course, in numerous instances, are *literary paupers*. This evil, which is one of great magnitude, may, and probably will, be prevented by *manual labour institutions*. Here our sons may acquire a knowledge of mechanics—of manufacturing apparatus to advance the cause of science—of gardening, and farming; and, if the ladies will pardon me, I will add, here our daughters may secure not only a *mental*, but a *domestic training* also. Unfortunately for us—in our rage of improvement we are verging to the opinion that domestic training must be sacrificed to mental—nay, worse, that domestic training, so essential to fit our daughters to be wives, is disgraceful!

In the remarks made by the several speakers there appeared, in a remarkable manner, a union of sentiment and feeling, both as they related to the radical defects of the present systems of education, and to the importance and the necessity of establishing, for our country and the world, a system which should recognize man as a being designed for two worlds—for activity, benevolence, and usefulness here, and for still higher employments hereafter.

On motion of Mr. Lindsey a committee was appointed to report at an adjourned meeting, to be notified by said committee, consisting of John Lindsey, Josiah Holbrook, and James Collord, when the meeting was adjourned.

THOMAS MASON, *Chairman.*

S. R. KIRBY, *Secretary.*

IDOLATRY IN INDIA.

Fellow Countrymen,—Believing that the generality of you are unacquainted with the proceedings of the Indian Government, both at home and abroad, I beg to address you on the subject, trusting that when they are made known, you will with one voice denounce them as unchristian and iniquitous, and through the medium of petitions to Parliament oblige them to repeal measures which are a disgrace to any government or nation calling itself Christian. The British possessions in India consist of an immense territory, and a population of 100,000,000 of souls—more than a tenth of the population of the whole world—immersed in idolatry the most sanguinary and brutal, and superstition the most obscene and abominable. You would naturally suppose that a Christian Government would use every means to instruct and enlighten such a people; instead of which, the rulers of India have been the determined opposers of all attempts to instruct in the truths of Christianity the inhabitants of that benighted land, and only submitted to measures for that purpose when they could no longer resist them; and they have lately declared at a General Court, that they will receive no further remonstrances on the subject of the Pilgrim Tax, the support they publicly render to idolatry, or the violence they do the consciences of their civil and military servants, by obliging them to attend in honor of the idolatrous festivals and ceremonies of the heathen.

The support rendered to idolatry by the British government is briefly this:—

1. They PAY a band of organized pilgrim hunters to collect pilgrims from all parts of India, who persuade multitudes, by the assurance of eternal happiness, to undertake long and painful pilgrimages—from which not one in five return alive—who otherwise would never think of leaving their homes. These pilgrim-hunters are paid so much per head for each person they persuade to go; consequently, the more they get the better they are paid. The surplus of the tax goes into the treasury of the Indian government, which in fifteen years, from four temples alone amounted to upwards of one million sterling.

2. They PAY the priests and prostitutes who frequent the temples, 5000*l.* a year being paid to the native officers of Juggernaut's temple alone, out of the proceeds of the pilgrim tax. The car of this idol, (under whose ponderous wheels hundreds are yearly crushed to death,) is ornamented with English cloth of divers colors, at the annual expense of 200*l.* furnished by the British government.

3. They do violence to the consciences of their servants by obliging them to attend in honour of the idolatrous ceremonies of the heathen; they treat with neglect the respectful remonstrances which they make against it, and the Commander-in-chief of Madras, Sir P. Maitland, sooner than enforce these unchristian orders, has resigned in disgust.

Fellow countrymen—Will you not unanimously protest against this crying iniquity? Some of you are doubtless anxious that the poor heathen should be brought to a knowledge of a crucified Saviour; but while the devoted missionary is toiling on the plains of India to effect this blessed object, the Indian government are doing all they can to frustrate it, by sending forth a larger body of emissaries to delude and ruin souls, than all the missionaries in the world who go forth to save them. But a newspaper is not the place to enlarge on this painful subject. Petition parliament from every town and village. It is believed that 120,000 human beings are annually sacrificed by the Juggernaut pilgrimage—and knowing this, if we remain silent we are verily guilty.

AN OFFICER OF THE INDIAN ARMY,
Who has been obliged to attend in honour of an idolatrous festival.—*London Record.*

FACTORY GIRLS.

I have visited our factories. I have been at Lowell. I have seen a hundred girls in one room there, and have been pained to look around and see fifty at least, of that hundred, suffering from the bad state of the air, the nature of their occupation, and the want of due exercise. There are those who may work in our factories, at least a few hours of each day, with comparative safety. But it is death to the majority of females, to employ them indiscriminately in factories; and it is death to all to employ them there, as they are now usually employed. Of course I mean not a sudden, but a lingering death; a death not the less sure, though it is slow. Diseases are implanted which hurry them prematurely out of the world, and make them less happy and useful while they live in it; to say nothing of the consequences to those who come after them. But I am grieved, more than all, to see a young girl of slender form, light complexion, light eyes, light or sandy hair, with a long neck, narrow chest, and shoulders projecting like wings, plunged into these confined rooms with their poisoned air, and subjected for ten, twelve or fourteen hours a day to its influence. I wonder not that they are soon compelled to leave. I wonder not that a galloping consumption soon carries off many of such youth, and that a lingering one fixes its not less deadly grasp on a much larger number. The wonder is that so many survive to transmit debility and disease—of body and mind—to numerous rising families.—*Annals of Education.*

THE REWARD OF INDUSTRY.

The now Right Honourable Sir John Cowan, Bart., and present Lord Mayor of London, came to town in the humble capacity of an errand boy, and was employed in a wax chandler's shop, which stood nearly opposite the present site of the mansion house. The drudgery which the duties of this office imposed were performed by him, day after day, without a murmur, and each task set him by his employer was executed in such a manner as quickly to gain the esteem and friendship of all who knew him. A few years rolled by, and he was promoted to the situation of shopman, when his unsurpassed industry, and strictest integrity, again procured him the confidence and attachment of his master. About this time it was his good fortune to win the affections of his master's daughter, (the present Lady Mayoress,) and their marriage taking place soon after, with the consent of her parent, he was further elevated to the distinguished post of partner in the firm. Here he remained till his partner's death, which occurred sometime afterward, and the entire business then devolved on him. A succession of years, during which his previous good qualities characterized him in an eminent degree, brought with them wealth, opulence, and power, and from that time up to the present he has continued his career in a manner alike worthy of himself and the city of which he is the distinguished representative.

LIFE OF AN EDITOR.

The following paragraph is taken from an English paper, and presents a just view of the difficulties which attend the life of an editor of a newspaper, who is always obliged to cater for an almost infinite variety of appetites. It reminds one of the hapless flying fish in the tropics, who is eagerly chased in his native element, by voracious bonitas and dolphins; and when it makes use of its wings to escape from its persevering enemies, and rises into the air, a host of the feathered tribe are waiting to pounce upon and devour him.

"An editor cannot step without treading on somebody's toes. If he expresses his opinion fearlessly and frankly, he is arrogant and presumptuous; if he merely states facts without comment, he dares not avow his sentiments. If he conscientiously refuses to advocate the claims of an individual for office, he is accused of personal hostility.

"A jackanapes who measures off the words into verse, as a clerk does tape by the yard, hands him a parcel of stuff that jingles like a parcel of rusty nails and a gimblet, and if the editor is not fool enough to print the nonsense, 'stop my paper, I won't patronize a man that is no better judge of poetry!!!' One murmurs because his paper is not literary enough, one would have type so small that a microscope would be indispensable to every family; another threatens to discontinue his paper unless the letters are half an inch long. In fact, every subscriber has a plan of his own for conducting a Journal, and the labour of Sisyphus was recreation, compared with that of an editor who undertakes to please all."

SCIENCE AND THE ARTS.

From the Richmond Whig.

THE RAIL ROAD BRIDGE ACROSS JAMES RIVER.

The great Bridge across the James River at Richmond, for the accommodation of the Richmond and Petersburg Rail Road, may justly be considered as one of the greatest works of its kind in this country, or perhaps in the world. There are longer bridges of less altitude, and higher bridges of shorter span; but when the altitude and length of span of this bridge are taken collectively, there is perhaps not its equal in the world. For the gratification of the universal interest that at this time pervades the country on the subject of Internal Improvements, I design to give the public a short and imperfect account of this gigantic, and in every point of view, interesting and splendid structure.

The location of the bridge is across the falls of the James River, a few hundred yards above tide water where the velocity of the current is exceedingly great. It is constructed of substantial lattices upon lofty granite piers, with a floor upon the summit of the lattice frame. The stoutness of the flooring corresponds with the general strength of the design, and it is rendered water and fire proof by a strong coat of pitch and sand. The entire length of the span of the bridge is 2,900 feet, and the span between the piers 160 feet. The entire width of the floor is 22½ feet, (wide enough for a double rail road track,) being wider than, and projecting over the lattice frame 2½ feet on each side; the frame work is therefore 17½ feet wide on the top of the piers The piers are eighteen in number, founded in the rapids upon the solid bed of granite rock that lies beneath. The elevation of the piers above common water is 40 feet, and their dimensions 4 by 18 feet at top, measuring one foot in width and one foot in thickness for every 12 feet in the descending scale. The masonry consists of regular courses of heavy stone, hewn to a joint on their fitting surfaces—but on the showing faces of each pier, the stone is rough as it came from the quarry. The average depth of the water in which they stand is five feet—which circumstance, connected with the great rapidity of the current, rendered it a matter of much skill and difficulty to remove the large masses of loose stone that occupied the position of several of the piers, in order to clear out the foundation, and get down the coffer dams. The entire elevation of the wooden superstructure above the piers is 20 feet; so that the floor, which is on top, is 60 feet above the surface of the water. Between the sides of the wood work, which rests on the piers, are wrought in courses of heavy masonry, composed of stone six feet long and two feet square, resting upon the tops of the piers. These stone being nicely jointed and notched into each other, are strongly united by iron clamps, and closely fitted to the timbers of the superstructure, so that the latter being kept in its place by a solid and immovable mass of masonry, may as fearlessly brave the storm from above, as from its altitude it bids defiance to the current below. The floor upon which the traverse rails lie, rises five inches from each side to the centre, in order that the rain water may freely pass off. Guard rails are laid parallel to the traverse rails on each track, to prevent the possibility of either engine or cars running off. In addition to the precaution of covering the floor with a coat of pitch and sand, a gallery or walk is constructed through the whole length of the bridge underneath the main floor, having a hand railing, upon which numerous buckets of water are to be kept hanging ready for extinguishing fire, in case such an accident should call for their use. It is presumed, however, that no fire could well occur, either by accident or design, without instantaneous discovery, as vigilant watchmen are regularly crossing backwards and forwards, and always immediately after the crossing of a train—and in addition to watchmen, gates are planted at each end of the bridge, and kept constantly locked, to exclude all who do not pass them by special permission. The frame work is preserved by a painted weather coating. The whole structure was designed with a view to as much economy as was thought consistent with a just regard to strength and durability. Its execution was commenced in December, 1836, and the work was finally completed on the 5th September, 1838, at an expense of about 110,000 dollars. I doubt whether any bridge of the same gigantic dimensions and substantial character, composed of such choice materials and rare workmanship, has ever been constructed at a smaller expense. The whole plan was projected by Moncure Robinson, Esq. Chief Engineer, and executed under the direction of himself and his Principal Assistant, Mr. Charles O. Sandford. It would be supererogatory to say any thing of the professional ability that conceived, or the skill and ingenuity that executed the plan. The work itself stands, like a mighty Colossus, bestriding the ancient Powhattan, destined to hand down to posterity both itself and its authors; and those piers of imperishable granite will remain as proud monuments to remote generations of the present State of Virginia and her sons, as connected with the sciences and the mechanic arts.

SCHOOL OF DESIGN, SOMERSET HOUSE.

Yesterday a numerous meeting of the members of the above school, which was established by the government last year, was held at the rooms of the institution, Somerset House, when the premiums which had been awarded to the successful competitors were distributed by the Right Hon. C. Poulett Thompson, M. P., president of the board of trade. This school since its commencement has already been productive of the most valuable results, as appeared by the numerous beautiful specimens of art submitted for inspection, and promises the most complete realization of the hopes entertained by its projectors. Besides the members assembled upon this interesting occasion, a large number of the friends and relatives of the successful candidates of both sexes were also present, who appeared to take a very lively interest in the proceedings. The following are the names of the gentlemen to whom the prizes were awarded:—Silk hangings: prize of ten guineas to Mr. W. Chesling Wild; testimonial of approbation to Mr. John D. Gerrard. Ribbands: prize of five guineas to Mr. John Mogford.—Shawl: prize of five guineas to Mr. E. C. Clarkson.—Carpet: prize of five guineas to Mr. C. Gardner.—Architectural Frieze: prize of five guineas to Mr. W. C. T. Dobson; testimonial of approbation to Mr. Samuel Winsor.—Tea-cup, coffee-cup and cover, and saucer: prize of five guineas to Mr. Wyett A. Papworth; testimonial of approbation to Mr. Isaac Brott.—Chintz muslin: prize of five guineas to Mr. Thomas Ingham; testimonial of approbation to Mr. George Duncumb.

From the Journal of the Franklin Institute.

ON THE INCREASE OF TEMPERATURE IN THE INTERIOR OF THE EARTH.

M. Arago has lately communicated to the Academy of Sciences the result of the thermometrical observations which he made, on the first of May last, in the well which is now being sunk at the slaughter house (Abattoir) of Grenelle. The boring has now reached the depth of 1,312 English feet. The bed of chalk in which they have for a long time been engaged, is not yet traversed, but the numerous flints, which were unceasingly met with at lesser depths, have now disappeared. The city of Paris has determined that the boring shall continue to the depth of 2 295 English feet, if the spouting water be not found sooner. It is presumed that the water which will issue from so great a depth will possess a temperature of between 93° 2 and 95° Fahr., and, in that case, it might be employed for hot baths, &c. But however this may be, we shall now adduce the thermometrical observations which have been made at the depth of 1.312 English feet. On the 29th of April, at 7 P. M., four instruments were sent down, viz. two of M. Bunten's self registering thermometers, one a diversement thermometer, which M. Magus, of Berlin, had recently sent to M. Dulong, and another of the same construction, manufactured by M. Walferdin. The two first were contained in a copper tube, in which they were secure from the pressure of the water; the third was open at the top, but in such a manner that the pressure could not alter its form; and the fourth was enclosed in a glass tube, which was hermetrically sealed. These four instruments, after having remained for about thirty-six hours in the well or bore, were removed from it on the first of May, about 7 A. M. they then indicated the following temperatures:—

The first thermometrographe of M. Buten,	-	-	-	74	° 3
The second,	do.	-	-	74	21
M. Magus' thermometer, a diversement,	-	-	-	74	30
M. Walferdin's	do.	-	-	74	66

Assuming, then, 74 ° 3 Fahr. as the temperature at the depth of 1,312 English feet, if you subtract from this number that of 51 .08 Fahr., which indicates the mean temperature of the surface of the earth at Paris, 23 .22 will remain for the increase of temperature, corresponding to 1,312 English ft. of depth, or, what comes to the same thing, 1 .8 Fahr. for 1012 English ft. If we take the case of the observatory as the starting point for the temperature where it is at 53 06 Fahr. 21 .24 Fahr. will then be given as the augmentation for 1222 .5 English feet, which corresponds to 103.348 English feet for each centigrade degree.

A NEW DOOR SPRING.—Mr. Platt, the inventor, has placed on our office door one of his "patent eagle springs for shutting doors"—with which we hereby proclaim our entire contentment. It is decidedly better than any contrivance for performing that important function, with which we happen to be acquainted; neater in appearance, silent in its operations, and not liable to get out of order. Moreover it can be "unshipped" in a moment, when "shut the door" is not the pleasure of the indweller. Finally, it is little expensive; and to conclude, we maintain that it is just the thing.—*N. Y. Com. Adv.*

POWER OF ELECTRICITY.—A salad of mustard or water cress may be produced in a few minutes by the assistance of electricity. The process is to immerse the seed for a few days previously in diluted oxymuriatic acid, then sow it in a very light soil, letting it be covered with a metallic cover, and then bring it in contact with an electrical machine. By the agents employed in this process, eggs, which require from nineteen to twenty days application of animal heat to hatch them, may be hatched in a few hours. Rain water, apparently free from any noxious animalculæ, in an hour may be rendered full of living insects!

LIFE BOAT.—An experiment was made yesterday at Striker's Bay with two cylinders, made for a life-boat for one of the Havre packets. The cylinders are of copper, and 17 feet long, containing 9,792 cubic inches hydrogen gas each. They were placed by the side of each other in the water, ten feet apart, and a common row-boat was laid across the two. This sinking them but a very little, a second was put on, and finally a third—the cylinders having the power to keep the whole three boats entirely out of water, and would have sustained a fourth without sinking beneath the surface. The experiment was made by the request of many scientific gentlemen, merely to test the strength and buoyancy, and gave perfect satisfaction. The boat these cylinders are for is intended to take out an anchor weighing 5000 lbs., with the valves in the bottom open.—*N. Y. Star.*

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